

حِصْنُ الْمُسْلِمِ

مِنْ أَذْكَارِ الْكِتَابِ وَالسُّنَّةِ

Fortification of the Muslim through
remembrance and supplication from
the Qur'aan and the Sunnah

compiled and referenced by

Sa'eed Ibn 'Ali Ibn Wahf Al-Qahtaani



adapted from a translation by

Ismael Ibraheem

adapted by

Abu Safwaan Fareed Ibn 'Abdulwaahid

Second Edition

حِصْنُ الْمُسْلِمِ
مِنْ أَذْكَارِ الْكِتَابِ وَ السُّنَّةِ

Fortification of the Muslim through
remembrance and supplication from the
Qur'ān and Sunnah

compiled and referenced by

Sa'īd Ibn 'Alī Ibn Wahf Al-Qaḥṭānī

adapted from a translation by

Isma'īl Ibrāhīm

adapted by

Abū Safwān Farīd Abdul-Wāḥid Haibatān

Revised by:

Isma'īl Mahmūd Allakhamī

The Translator of the Presidency of Islamic Researches,
IFTA & Senior Scholars Commission, Riyādh.

The Messenger of Allāh ﷺ related that Allāh ordered Yaḥyah Ibn Zakariyyah ؑ with five commandments; to act upon them and convey them to the children of Isrāʾīl...[the fifth one being]: “...and I order you to make mention of Allāh often, as this is like a man being pursued at speed by the enemy until he reaches a protected fortress and so protects himself inside it, likewise is the servant, he can only protect himself from the shayṭān through remembrance of Allāh, the Mighty and Majestic.”

[Ṣaḥīḥ al-Jāmi‘ no.1724]

This booklet has been translated by

Invitation to Islām

www.invitationtoislam.com

www.hisnulmuslim.org

Contents

Preface to 2nd edition.....	8
Transliteration table	9
Notes.....	11
Translator's note.....	13
Introduction	15
The Excellence of Remembrance	17
1. When waking up	22
2. When wearing a garment	23
3. When wearing a new garment.....	24
4. Supplication said to someone wearing a new garment	24
5. Before undressing.....	25
6. Before entering the toilet.....	25
7. After leaving the toilet	25
8. When starting ablution	26
9. Upon completing the ablution	26
10. When leaving the home	27
11. Upon entering the home	28
12. Going to the Masjid	28
13. Upon entering the Masjid	30
14. Upon leaving the Masjid.....	30
15. Supplications related to the adhān [the call to prayer]	31
16. Supplication at the start of the prayer [after takbīr]	33
17. While bowing in prayer [rukū‘]	40
18. Upon rising from the bowing position.....	41
19. Whilst prostrating [sujūd].....	42
20. Between the two prostrations.....	45
21. When prostrating due to recitation of the Qur’ān	45
22. The Tashahhud.....	46
23. Prayers upon the Prophet ﷺ after the Tashahhud	47
24. Supplication said after the last tashahhud, before salām..	49
25. Remembrance after salām	56
26. Seeking guidance in forming a decision or choosing the proper course etc. [al-Istikhārah]	61
27. Remembrance said in the morning and evening	63
28. Remembrance before sleeping.....	78
29. Supplication when turning over during the night.....	86

30. Upon experiencing unrest, fear, apprehensiveness and the like during sleep.....	87
31. Upon seeing a good dream or a bad dream	87
32. Qunūt al-Witr.....	88
33. After salām of the witr prayer	90
34. Anxiety and sorrow	91
35. Supplication for one in distress	92
36. Upon encountering an enemy or those of authority	94
37. Supplication for one who fears the oppression of the ruler.....	95
38. Supplication made against an enemy	96
39. What to say when in fear of a people	97
40. Supplication for one afflicted with doubt in his faith	97
41. Settling a debt	98
42. Supplication for one afflicted by whisperings in prayer or recitation.....	99
43. Supplication for one whose affairs have become difficult	99
44. Upon committing a sin	100
45. Supplications for expelling the devil and his whisperings	100
46. When stricken with a mishap or overtaken by an affair	101
47. Congratulating one who has had a child and responding to it	102
48. Placing children under Allāh's protection	102
49. When visiting the sick	103
50. Excellence of visiting the sick	104
51. Supplication of the sick who have renounced all hope of life.....	104
52. Instruction for the one nearing death	106
53. Supplication for one afflicted by a calamity	106
54. When closing the eyes of the deceased.....	107
55. Supplication for the deceased at the funeral prayer	107
56. Supplication for the advancement of reward during the funeral prayer	110
57. Condolence.....	111
58. Placing the deceased in the grave	112
59. After burying the deceased	112
60. Visiting the graves	113

61. During a wind storm	113
62. Upon hearing thunder	114
63. Supplication for rain	114
64. When it rains	115
65. After rainfall	116
66. Asking for clear skies.....	116
67. Upon sighting the crescent moon	116
68. Upon breaking fast	117
69. Supplication before eating	118
70. Upon completing the meal.....	119
71. Supplication of the guest for the host	120
72. Supplication said to one offering a drink or to one who intended to do that	120
73. When breaking fast in someone's home	120
74. Supplication said by one fasting when presented with food and does not break his fast	121
75. When insulted while fasting	121
76. Supplication said upon seeing the early or premature fruit	121
77. Upon sneezing.....	122
78. What is said to a kāfir when he sneezes	122
79. Supplication said to the newlywed.....	123
80. The groom's supplication on the wedding night or when buying an animal	123
81. Before sexual intercourse.....	124
82. When angry	124
83. Supplication said upon seeing someone in trial or tribulation	124
84. Remembrance said at a sitting or gathering etc.	125
85. Supplication for the expiation of sins said at the conclusion of a sitting or gathering etc.	125
86. Returning a supplication of forgiveness	126
87. Supplication said to one who does you a favour	127
88. Protection from the Dajjāl	127
89. Supplication said to one who pronounces his love for you, for Allāh's sake	128
90. Supplication said to one who has offered you some of his wealth	128
91. Supplication said to the debtor when his debt is settled	128

92. Supplication for fear of shirk	129
93. Returning the supplication of one who says ‘May Allāh bless you’	129
94. Forbiddance of ascribing things to omens	130
95. When mounting an animal or any means of transport	131
96. Supplication for travel	131
97. Supplication upon entering a town or village etc	133
98. When entering the market	134
99. Supplication for when the mounted animal [or mean of transport] stumbles	134
100. Supplication of the traveller for the resident	135
101. Supplication of the resident for the traveller	135
102. Remembrance while ascending or descending	136
103. Prayer of the traveller as dawn approaches	136
104. Stopping or lodging somewhere	137
105. While returning from travel	137
106. What to say upon receiving pleasing or displeasing news	138
107. Excellence of sending prayers upon the Prophet ﷺ	139
108. Spreading the Islāmic greeting	139
109. Returning a greeting to a kāfir	140
110. Upon hearing a rooster crow or the braying of an ass ..	141
111. Supplication upon hearing the barking of dogs at night	141
112. Supplication said for one you have insulted	141
113. The etiquette of praising a fellow Muslim	141
114. What to say when praised	142
115. The Talbiyah for Hajj or ‘Umrah	142
116. At the black stone	143
117. Supplication said between the Yemeni corner and the black stone [at the Ka’bah]	143
118. When standing at Mount aş-Şafā and Mount al- Marwah	144
119. The Day of ‘Arafah	145
120. At the Sacred Site [al-Mash’ar al-Haram]	146
121. When throwing each pebble at the Jamarāt	146
122. What to say at times of amazement and delight	147
123. What to do upon receiving pleasant news	147

124. What to say and do when feeling some pain in the body.....	147
125. What to say when in fear of afflicting something or someone with one's eye	148
126. What to say when startled	149
127. When slaughtering or offering a sacrifice	149
128. To ward off the deception of the obstinate Shayṭāns ..	149
129. Seeking forgiveness and repentance.....	150
130. Excellence of remembrance and glorification of Allāh	152
131. How the Prophet ﷺ made tasbīh.....	158
132. Etiquette of retiring for the night.....	158
Aḥādīth Sources.....	160
Index	189

Preface to 2nd edition

All praise is for Allāh and may He praise and send peace upon our beloved Messenger, his family, companions and all those who follow his way.

It is by Allāh's favour that He has granted a widespread acceptance to this book in all the languages it has been translated into from the original in Arabic. The number of copies printed of the English version alone runs into a number of hundred thousand copies, and all praise is for Allāh.

This new edition of the English version has been updated to reflect the current Arabic version which is in its 23rd edition. There are a few changes, not too many, and some errors that were found in the first edition of the translation have also been corrected.

Transliteration table

Arabic letter	Transliteration symbol	Arabic letter	Transliteration symbol	Arabic letter	Transliteration symbol
ء	'	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍh	ن	n
ح	ḥ	ط	ṭ	و	w
خ	kh	ظ	ẓ	هـ	h

د	d	ع	‘	ي	y		
ذ	dh	غ	gh		a	أ	ā
ر	r	ف	f		i	يِ	ī
					u	وُ	ū

Notes

④ An audio cassette recording of the supplications in English and Arabic will be available in the near future, Allāh willing.

❁ May Allāh reward those who have helped in this endeavour, amongst them: Dr. V. ‘Abdur-Rahīm and Dr. ‘Adil ‘Abdul-Ghaffār, and all those students from the Islamic University of Madīna who contributed one way or another in both editions of this translation.

Scholars have varied opinions on the understanding of some of the supplications. In some of these cases we have cited an opinion which we consider is the most accurate, in other cases, when the opinions are in our view, of equal strength, we have cited one opinion only.

The word **أَلَهُ** is pronounced with an elongation after the [لَ] i.e. **إِلَاهَ**

Blessed and exalted is Allāh : **تَبَارَكَ وَتَعَالَى**

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ≡ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

May Allāh send prayers¹ and peace upon him

رَضِيَ اللّٰهُ عَنْهُ ≡ رَضِيَ اللّٰهُ عَنْهُ

May Allāh be pleased with him.

May Allāh have mercy upon him. رَحِمَهُ اللّٰهُ :

Translated: “How perfect Allāh is” - complete meaning: “I exalt Allāh and elevate Him above having any defects or deficiencies.” سُبْحَانَ اللّٰهِ :



¹ See footnote 29.

Translator's note

Firstly, thanks and acknowledgment ought to be bestowed upon Brother Riyāḍhuddīn for his diligent work in translating the piece before us. By the will of Allāh, the draft of his work was lost, which is when the present translator undertook this noble assignment.

Secondly, it should be stated clearly and emphatically from the onset that this translation in no way encourages the English speaking Muslim to take to supplicating and remembering his Lord in the English tongue as regards the following supplications, since the subject matter here stems from the Qur'ān and the Sunnah. Care should be taken to adhere to the language in which it was revealed, i.e. the eloquent tongue of the Arabs. Instead, what we desire is to present the English reader with an approximation of the meaning of the original, in the hope that through doing so, he may come to an improved state towards worshipping his Lord.

Our Lord, if we have been able in these pages to convey the true sense of the words of Your Prophet ﷺ then be patron over us and all those who benefit from this, and wherever we have failed in this effort, forgive us and protect the people from our

errors.



Introduction

All praise is for Allāh. We praise Him and seek His help and forgiveness. We seek refuge in Allāh from the evil of ourselves and the wickedness of our own deeds. Whomever Allāh guides, cannot be lead astray and whomever Allāh misguides, none can guide him. I bear witness that none has the right to be worshipped except Allāh, alone without associate, and I bear witness that Muḥammad is His slave and Messenger. Allāh praise him and send peace upon him, his household, and his companions and all those who follow them in righteousness till the Day of Reckoning.

The following pages are a selection from my book entitled:

الذكر و الدعاء و العلاج بالرقى من الكتاب و السنة

and therefore the section compiled on remembrance and supplication has been abridged and compiled into this convenient pocket-size form. Indeed the text has also been summarized and accordingly I have limited myself to citing but a few of the sources contained in the original work. Thus, all those wishing further information regarding a particular companion or a particular narration, should refer to the original.

I ask Allāh Most Glorified, invoking His most beautiful names and His most sublime attributes, that He grant this endeavour sincerity, and make it beneficial for me in this life as well as the next. Furthermore, may all who read it find benefit, as well as those who print it or in some way serve to publicize it. Indeed Allāh is able to actualise that and is patron to such. O Allāh, send prayers upon the Prophet Muḥammad, his household, and his companions and all those who follow them in righteousness till the Day of Reckoning.



The Excellence of Remembrance

Allāh تعالى has said:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾



‘Therefore remember Me, I will remember you and be grateful to Me, and never be ungrateful to me.’²

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾

‘O you who believe! Remember Allāh with much remembrance.’³

﴿وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾

‘And for men and women who engage much in Allāh’s remembrance, for them has Allāh prepared forgiveness and great reward.’⁴

2 Al-Baqarah: 152.

3 Al-Aḥzāb: 41.

4 Al-Aḥzāb: 35.

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ
مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ﴾

‘And bring your Lord to remembrance in your [very] soul, with humility and remember without loudness in words, in the mornings and evenings; and be not of those who are unheedful.’⁵

The Prophet ﷺ said: ‘The comparison of the one who remembers Allāh and the one who does not remember Allāh, is like that of the living and the dead.’⁶

He ﷺ also said: ‘Should I not inform you of the best of deeds, and the most sanctifying of deeds before your Lord, which does more to raise your positions [with Him], and are better for you than the disbursement of gold and money or battle with the enemy?’ They [the companions] said: ‘Indeed! Inform us.’ He ﷺ then said: ‘Remembrance of Allāh

5 Al-A’arāf: 205.

6 Al-Bukhārī with Al-Fatḥ 11/208 and Muslim 1/539 with the following wording: ‘The comparison of the house in which Allāh is mentioned and the house in which Allāh is not mentioned, is like that of the living and the dead.’

تعالى.⁷

The Prophet ﷺ also said: ‘Allāh تعالى says: ‘Indeed I am as My servant presumes Me to be, and I am with him when he remembers Me, so if he remembers Me to himself I remember him to Myself, and if he remembers Me amongst a company I remember him amongst a company greater than it, and if he draws near to Me the span of a hand I draw near to him the span of an arm, and if he draws near to Me the span of an arm I draw near to him the span of two outstretched arms, and if he takes a step towards Me I hastily step towards him.’⁸

On the authority of ‘Abdullāh Ibn Busr ؓ: “A man said to the Prophet ﷺ, ‘O Messenger of Allāh, The rites of Islām are much for me, so tell me of something that I might hold fast to.’ He ﷺ said, ‘Let not your tongue cease from the remembrance of Allāh’.”⁹

The Prophet ﷺ also said, ‘Whoever recites a letter

7 At-Tirmizī 5/459 and Ibn Mājah 2/1245, see: Ṣaḥīḥ Ibn Mājah 2/316 and Ṣaḥīḥ At-Tirmizī 3/139.

8 Al-Bukhārī 8/171 and Muslim 4/2061, this specific wording is related by Al-Bukhārī.

9 At-Tirmizī 5/458 and Ibn Mājah 2/1246, see: Ṣaḥīḥ At-Tirmizī 3/139 and Ṣaḥīḥ Ibn Mājah 2/317.

of Allāh's Book has for it, a merit and ten more like it, not to say that alif, lām, mīm are one letter but rather alif is a letter, lām is a letter and mīm is a letter.'¹⁰

‘Uqbah Ibn ‘Amir, may Allāh be pleased with him, relates that Allāh's Messenger ﷺ came out when we were in al-Juffah and said: ‘Are there any of you who would wish to go every day to Buthān or al-‘Aqīq [i.e., the name of two ditches in al-Madīnah] in the early morning and return from it with two she-camels without incurring any sin or severing relations?’ We [the companions] said: ‘We would indeed love that, O Messenger of Allāh.’ He ﷺ said: ‘then you should go to the Masjid and acquire some knowledge, or recite two Āyāt from the Book of Allāh, that would be better for you than two she-camels, and three Āyāt are better than three she-camels, and four Āyāt are better than four she-camels, and the same for a like number of male camels.’¹¹

The Prophet ﷺ also said: ‘Whoever takes a seat and fails to remember Allāh, has incurred upon himself a loss from Allāh, and whoever lies down [relaxes]

10 At-Tirmizī 5/175, see: Ṣaḥīḥ At-Tirmizī 3/9 and Ṣaḥīḥ Al-Jāmi‘ Aṣ-Ṣaḥīḥ 5/340.

11 Muslim 1/553.

and fails to remember Allāh, has incurred upon himself a loss from Allāh.’¹²

He ﷺ also said: ‘Whenever a people sit in a gathering in which they fail to remember Allāh and send prayers upon the Prophet they incur a loss upon themselves and if Allāh willed He would punish them, and if He willed He would forgive them.’¹³

Similarly, he ﷺ said: ‘Whenever a people rise from a gathering in which they failed to remember Allāh, they rise as if they had arisen from the corpse of an ass and incurring upon themselves grief.’¹⁴



12 Abū Dawūd 4/264 and others, see: Ṣaḥīḥ Al-Jāmi‘ 5/342.

13 At-Tirmizī, see: Ṣaḥīḥ At-Tirmizī 3/140.

14 Abū Dawūd 4/264 and Aḥmad 2/389, see: Ṣaḥīḥ Al-Jāmi‘ 5/176.

1. When waking up

(1)

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

‘All praise is for Allāh who gave us life after having taken it from us and unto Him is the resurrection.’

(2)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، سُبْحَانَ اللَّهِ ،
وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا
قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ، رَبِّ اغْفِرْ لِي.

‘None has the right to be worshipped except Allāh, alone, without any partner, to Him belong sovereignty and praise and He is over all things wholly capable. How perfect Allāh is, and all praise is for Allāh, and none has the right to be worshipped except Allāh, Allāh is the greatest and there is no power nor might except with Allāh, The Most High, The Supreme, O my Lord forgive me’.¹⁵

¹⁵ Whoever says this will be forgiven. If he then supplicates he will be

(3)

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوحِي
وَأَذِنَ لِي بِذِكْرِهِ.

‘All praise is for Allāh who restored to me my health and returned my soul and has allowed me to remember Him.’

(4)

﴿ إِنَّا نَسْتَفِيتُ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ
وَالنَّهَارِ لَا يَتْلُوهُ إِلَّا أُولَى الْأَلْبَابِ ... ﴾

[Sūrah Āl 'Imrān 190-200]

2. When wearing a garment

(5)

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا [الثَّوبَ] وَرَزَقَنِيهِ مِنْ غَيْرِ
حَوْلٍ مِنِّي وَلَا قُوَّةٍ.

answered. If he rises, performs ablution and prays, his prayer will be accepted.

‘All Praise is for Allāh who has clothed me with this [garment] and provided it for me, with no power nor might from myself.’

3. When wearing a new garment

(6)

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ
مَا صُنِعَ لَهُ ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

‘O Allāh, for You is all praise, You have clothed me with it, I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made.’

4. Supplication said to someone wearing a new garment

(7)

تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى.

‘May you wear it out and Allāh تَعَالَى replace it [with another].’¹⁶

¹⁶ The intended meaning: a supplication for long life.

(8)

الْبَسْ جَدِيداً وَعِشْ حَمِيداً وَمُتْ شَهِيداً.

‘Wear anew, live commendably and die a shahīd¹⁷.’

5. Before undressing

(9)

بِسْمِ اللَّهِ.

‘In the name of Allāh.’

6. Before entering the toilet

(10)

[بِسْمِ اللَّهِ] اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

‘[In the name of Allāh]. O Allāh, I take refuge with you from all evil and evil-doers.’

7. After leaving the toilet

(11)

¹⁷ Shahīd: one who dies fighting the kuffār in order to make the word of Allāh superior or in defence of Islām. It also has other meanings found in the Sunnah such as: the one who dies defending his life, wealth or family; the woman who passes away due to childbirth; one who drowns etc.

غُفْرَانَكَ.

‘I ask You [Allāh] for forgiveness.’

8. When starting ablution

(12)

بِسْمِ اللَّهِ.

‘In the name of Allāh.’

9. Upon completing the ablution

(13)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

‘I bear witness that none has the right to be worshipped except Allāh, alone, without any partner, and I bear witness that Muḥammad is His slave and Messenger.’

(14)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

‘O Allāh, make me of those who return to You often in repentance and make me of those who remain

clean and pure.’

(15)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

‘How perfect You are O Allāh, and I praise You, I bear witness that none has the right to be worshipped except You. I seek Your forgiveness and turn in repentance to You.’

10. When leaving the home

(16)

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ.

‘In the name of Allāh, I place my trust in Allāh, and there is no might nor power except with Allāh.’

(17)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ ، أَوْ أُضَلَّ ، أَوْ أَزِلَّ ، أَوْ
أُزَلَ أَوْ أُظْلِمَ أَوْ أُظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.

‘O Allāh, I take refuge with You lest I should stray

or be led astray; slip¹⁸ or be tripped; oppress or be oppressed, or behave foolishly or be treated foolishly.’

11. Upon entering the home

(18)

بِسْمِ اللَّهِ وَلَجْنَا ، وَبِسْمِ اللَّهِ خَرَجْنَا ، وَعَلَى رَبِّنا
تَوَكَّلْنَا.

‘In the name of Allāh we enter and in the name of Allāh we leave, and upon our Lord we place our trust.’

...and then one should greet his family with salām.

12. Going to the Masjid

(19)

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا ، وَفِي لِسَانِي نُورًا ، وَفِي
سَمْعِي نُورًا ، وَفِي بَصَرِي نُورًا ، وَمِنْ فَوْقِي نُورًا ،
وَمِنْ تَحْتِي نُورًا ، وَعَنْ يَمِينِي نُورًا ، وَعَنْ شِمَالِي نُورًا

¹⁸ i.e., to commit a sin unintentionally.

، وَمِنْ أَمَامِي نُورًا ، وَمِنْ خَلْفِي نُورًا ، وَاجْعَلْ فِي
نَفْسِي نُورًا ، وَأَعْظِمْ لِي نُورًا ، وَعَظِّمْ لِي نُورًا ،
وَاجْعَلْ لِي نُورًا ، وَاجْعَلْنِي نُورًا ، اللَّهُمَّ أَعْظِنِي نُورًا ،
وَاجْعَلْ فِي عَصَبِي نُورًا ، وَفِي لَحْمِي نُورًا ، وَفِي دَمِي
نُورًا ، وَفِي شَعْرِي نُورًا ، وَفِي بَشَرِي نُورًا . [اللَّهُمَّ
اجْعَلْ لِي نُورًا فِي قَبْرِي وَنُورًا فِي عِظَامِي] . [وزِدْنِي
نُورًا ، وزِدْنِي نُورًا ، وزِدْنِي نُورًا] . [وَهَبْ لِي
نُورًا عَلَى نُورٍ] .

‘O Allāh, place within my heart light; and upon my tongue light; and within my ears light; and within my eyes light; and place above me light; and beneath me light; and on my right light; and on my left light; and in front of me light; and behind me light; and place light within my soul; and augment light for me; and greaten light for me; and grant me light and make me light. O Allāh, bestow upon me light; and place light in my tendons; and light in my flesh; and light in my blood; and in light in my hair and light in my skin.’ [O Allāh, place light for me in my grave and light in my bones]. [And increase me

with light and increase me with light and increase me with light]. [And grant me light upon light.]’

13. Upon entering the Masjid

(20)

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، [بِسْمِ اللَّهِ، وَالصَّلَاةُ] [وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ]، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

‘I take refuge with Allāh, The Supreme and with His Noble Face, and His eternal authority from the accursed devil. In the name of Allāh, and prayers and peace be upon the Messenger of Allāh. O Allāh, open the gates of Your mercy for me.’¹⁹

14. Upon leaving the Masjid

(21)

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ إِنِّي

19 Recorded in Sunan Ibn Mājah is the Ḥadīth related by Fāṭimah, may Allāh be pleased with her:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

‘O Allāh, forgive me my sins and open for me the doors of your mercy.’

It was declared Ṣaḥīḥ by Al-Albānī because of other reports that attest to its authenticity. Refer to Ṣaḥīḥ Ibn Mājah, 1/128-129.

أَسْأَلُكَ مِنْ فَضْلِكَ ، اللَّهُمَّ اغْصِمْنِي مِنَ الشَّيْطَانِ
الرَّجِيمِ.

‘In the name of Allāh, and prayers and peace be upon the Messenger of Allāh. O Allāh, I ask You from Your favour. O Allāh, guard me from the accursed devil.’

15. Supplications related to the adhān [the call to prayer]

(22)

‘One repeats just as the mu‘adhdhin [i.e., one who calls to prayer] says, except when he says:

حَيَّ عَلَى الصَّلَاةِ or حَيَّ عَلَى الْفَلَاحِ

‘come to prayer’ or ‘come to success’

Instead, one should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

‘There is no might nor power except with Allāh.’

(23)

Immediately following the declaration of faith called by the mu‘adhdhin, one says:

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ
 مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، رَضِيتُ بِاللَّهِ رَبًّا ، وَبِمُحَمَّدٍ
 رَسُولًا ، وَبِالْإِسْلَامِ دِينًا.

‘And I too bear witness that none has the right to be worshipped except Allāh, alone, without any partner, and that Muḥammad is His slave and Messenger. I am pleased with Allāh as a Lord, and Muḥammad as a Messenger and Islām as a religion.’

(24)

‘One should then send prayers on the Prophet ﷺ after answering the call of the mu‘adhdhin’.

(25)

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ
 مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي
 وَعَدْتَهُ ، [إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ].

‘O Allāh, Owner of this perfect call and Owner of this prayer to be performed, bestow upon

Muḥammad al-wasīlah²⁰ and al-faḍhīlah²¹ and send him upon a praised platform²² which You have promised him. [Verily, You never fail in Your promise].’

(26)

One should also supplicate for himself during the time between the adhān and the iqāmah, as supplication at such time is not rejected.

16. Supplication at the start of the prayer [after takbīr]

(27)

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ
الْمَشْرِقِ وَالْمَغْرِبِ ، اللَّهُمَّ تَقْنِيْ مِنْ خَطَايَايَ كَمَا يُنْقَى
الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ ، اللَّهُمَّ اغْسِلْنِيْ مِنْ خَطَايَايَ
بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ .

‘O Allāh, distance me from my sins just as You

20 A station in paradise.

21 A rank above the rest of creation.

22 One on which all of creation will praise him, in order to bring about the account quickly and be relieved from the lengthy standing or the role of intercession.

have distanced The East from The West. O Allāh, purify me of my sins as a white robe is purified of filth. O Allāh, cleanse me of my sins with snow, water, and hail.’

(28)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ.

‘How perfect You are O Allāh, and I praise You. Blessed be Your name, and lofty is Your majesty and none has the right to be worshipped except You.’

(29)

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفاً
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ، إِنَّ صَلَاتِي ، وَنُسُكِي ،
وَمَحْيَايَ ، وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ
وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ . اللَّهُمَّ أَنْتَ الْمَلِكُ لَا
إِلَهَ إِلَّا أَنْتَ . أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ، ظَلَمْتُ نَفْسِي
وَأَعْتَرَفْتُ بِذُنُوبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعاً إِنَّهُ لَا يَغْفِرُ

الذُّنُوبَ إِلَّا أَنْتَ. وَاهْدِنِي لأَحْسَنَ الْأَخْلَاقِ لَا يَهْدِي
لأَحْسَنَهَا إِلَّا أَنْتَ ، وَاصْرِفْ عَنِّي سَيِّئَهَا ، لَا يَصْرِفُ
عَنِّي سَيِّئَهَا إِلَّا أَنْتَ ، لَبَّيْكَ وَسَعْدَيْكَ ، وَالْخَيْرُ كُلُّهُ
بِيَدَيْكَ ، وَالشَّرُّ لَيْسَ إِلَيْكَ. أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ
وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

‘I have turned my face sincerely towards He who has brought forth the heavens and the earth and I am not of those who associate [others with Allāh]. Indeed my prayer, my sacrifice, my life and my death are for Allāh, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims. O Allāh, You are the Sovereign, none has the right to be worshipped except You. You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve you. All good is within Your hands

and evil does not stem from You²³. I exist by your will and will return to you. Blessed and High are You, I seek Your forgiveness and repent unto You.’

(30)

اللَّهُمَّ رَبَّ جِبْرَائِيلَ ، وَمِيكَائِيلَ ، وَإِسْرَافِيلَ فَاطِرَ
السَّمَوَاتِ وَالْأَرْضِ ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ
بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ . إِهْدِنِي لِمَا اخْتَلَفَ
فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ .

‘O Allāh, Lord of Jibrīl, Mikā’īl and Isrāfīl [great angels], Creator of the heavens and the earth, Knower of the seen and the unseen. You are the arbitrator between Your servants in that which they

23 Allāh does not create pure evil which does not have any good or contain any benefit, wisdom or mercy at all, nor does He punish anyone without having committed a sin. Something can be good in terms of its creation when viewed in a particular perspective and at the same time be evil when viewed in another way. Allāh created the devil and by him, He tests His servants, so there are those who hate the devil, fight him and his way and they stand in enmity towards him and his followers and there are others who are at allegiance with the devil and follow his steps. So evil exists in His creatures by His will and wisdom, not in His actions or act of creating.

have disputed. Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path.’

(31)

اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ،
وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَالْحَمْدُ لِلَّهِ
كَثِيرًا ، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا. [ثلاثاً]
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهِ وَ نَفْثِهِ وَهَمَزِهِ.

‘Allāh is Most Great, Allāh is Most Great, Allāh is Most Great, much praise is for Allāh, much praise is for Allāh, much praise is for Allāh, and I declare the perfection of Allāh in the early morning and in the late afternoon.’ [three times]

‘I take refuge with Allāh from the devil, from his pride, his poetry and his madness.’

(32)

The Prophet ﷺ would say [as an opening supplication in prayer] when rising from sleep to perform prayers during the night:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ
 فِيهِنَّ ، وَلَكَ الْحَمْدُ أَنْتَ قَيُّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ
 فِيهِنَّ ، [وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ
 وَمَنْ فِيهِنَّ] [وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمَوَاتِ
 وَالْأَرْضِ وَمَنْ فِيهِنَّ] [وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ
 السَّمَوَاتِ وَالْأَرْضِ] [وَلَكَ الْحَمْدُ] [أَنْتَ الْحَقُّ ،
 وَوَعْدُكَ الْحَقُّ ، وَقَوْلُكَ الْحَقُّ ، وَلِقَاؤُكَ الْحَقُّ ، وَالْجَنَّةُ
 حَقٌّ ، وَالنَّارُ حَقٌّ ، وَالنَّبِيُّونَ حَقٌّ ، وَمُحَمَّدٌ ﷺ حَقٌّ ،
 وَالسَّاعَةُ حَقٌّ] [اللَّهُمَّ لَكَ أَسْلَمْتُ ، وَعَلَيْكَ تَوَكَّلْتُ ،
 وَبِكَ آمَنْتُ ، وَإِلَيْكَ أُنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ
 حَاكَمْتُ . فَاعْفِرْ لِي مَا قَدَّمْتُ ، وَمَا أَخَّرْتُ ، وَمَا
 أَسْرَرْتُ ، وَمَا أَعْلَنْتُ] [أَنْتَ الْمُقَدِّمُ ، وَأَنْتَ
 الْمُؤَخِّرُ ، لَا إِلَهَ إِلَّا أَنْتَ] [أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ .

‘O Allāh, to You belongs all praise, You are the
 Light of the heavens and the earth and all that is

within them. To You belongs all praise, You are the Sustainer of the heavens and the earth and all that is within them. To You belongs all praise. You are Lord of the heavens and the earth and all that is within them. To You belongs all praise and the kingdom of the heavens and the earth and all that is within them. To You belongs all praise, You are the King of the heavens and the earth and to You belongs all praise. You are The Truth, Your promise is true, your Word is true, and the Day in which we will encounter You is true, the Garden of Paradise is true and the Fire is true, and the Prophets are true, Muḥammad ﷺ is true and the Final Hour is true. O Allāh, unto You I have submitted, and upon You I have relied, and in You I have believed, and to You I have turned in repentance, and over You I have disputed, and to You I have turned for judgment. So forgive me for what has come to pass of my sins and what will come to pass, and what I have hidden and what I have made public. You are al-Muqaddim and al-Mu'akhkhir²⁴. None has the right to be worshipped except You, You are my Deity, none

24 Meaning of Al-Muqaddim and Al-Mu'akhkhir: Allāh puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom, e.g., favouring man over the rest of creation, favouring the Prophets over the rest of mankind, favouring Muḥammad ﷺ over all the Prophets and Messengers...etc.

has the right to be worshipped except You.’

17. While bowing in prayer [rukū’]

(33)

سُبْحَانَ رَبِّيَ الْعَظِيمِ. [ثلاثاً]

‘How perfect my Lord is, The Supreme.’

[three times]

(34)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

‘How perfect You are O Allāh, our Lord, and I praise You. O Allāh, forgive me.’

(35)

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

‘Perfect and Holy [He is], Lord of the angels and the rūḥ [i.e., Jibrīl].’

(36)

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ خَشَعَ
لَكَ سَمْعِي ، وَبَصَرِي ، وَمُخِّي ، وَعَظْمِي ، وَعَصَبِي ،

وَمَا اسْتَقَلَّ بِهِ قَدَمِي.

‘O Allāh, unto You I have bowed, and in You I have believed, and to You I have submitted. My hearing, sight, mind, bones, tendons and what my feet carry are humbled before You.’

(37)

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكِبَرِيَاءِ ،
وَالْعُظَمَةِ.

‘How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.’

18. Upon rising from the bowing position

(38)

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ.

‘May Allāh answer the one who praises Him.’²⁵

(39)

رَبَّنَا وَلَكَ الْحَمْدُ ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.

²⁵ This supplication is to be made while rising.

‘Our Lord, for You is all praise, an abundant beautiful blessed praise.’

(40)

مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ وَمَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ
مِنْ شَيْءٍ بَعْدُ. أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ
وَكُلْنَا لَكَ عَبْدٌ. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ
لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

‘The heavens and the earth and all between them abound with Your praises, and all that You will abounds with Your praises. O Possessor of praise and majesty, the truest thing a slave has said [of You] and we are all Your slaves. O Allāh, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.’²⁶

19. Whilst prostrating [sujūd]

(41)

²⁶ This supplication is made optionally only in conjunction with the previous one.

سُبْحَانَ رَبِّيَ الْأَعْلَى. [ثلاثاً]

‘How Perfect my Lord is, The Most High.’ [three times]

(42)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

‘How perfect You are O Allāh, our Lord, and I praise You. O Allāh, forgive me.’

(43)

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

‘Perfect and Holy [He is], Lord of the angels and the rūḥ [i.e., Jibrīl].’

(44)

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ سَجَدَ
وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ
اللَّهُ أَحْسَنُ الْخَالِقِينَ.

‘O Allāh, unto You I have prostrated and in You I have believed, and unto You I have submitted. My face has prostrated before He Who created it and

fashioned it, and brought forth its faculties of hearing and seeing. Blessed is Allāh, the Best of creators.’

(45)

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكِبْرِيَاءِ ،
وَالْعِظَمَةِ.

‘How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.’

(46)

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهُ ، دِقَّةً وَجِلَّةً ، وَأَوَّلَهُ وَآخِرَهُ
وَعَلَانِيَتَهُ وَسِرَّهُ.

‘O Allāh, forgive me all of my sins, the small and great of them, the first and last of them, and the seen and hidden of them.’

(47)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمُعَافَاتِكَ مِنْ
عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ ، لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ
كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

‘O Allāh, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. I cannot enumerate Your praise. You are as You have praised Yourself.’

20. Between the two prostrations

(48)

رَبِّ اغْفِرْ لِي ، رَبِّ اغْفِرْ لِي.

‘My Lord forgive me, My Lord forgive me.’

(49)

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَاجْبُرْنِي ،
وَعَافِنِي وَارْزُقْنِي وَارْفَعْني.

‘O Allāh, forgive me, have mercy upon me, guide me, enrich me, give me health, grant me sustenance and raise my rank.’

21. When prostrating due to recitation of the Qur’ān

(50)

﴿سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ

وَقُوَّتِهِ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿٥١﴾

‘My face fell prostrate before He who created it and brought forth its faculties of hearing and seeing by His might and power. “So Blessed is Allāh, the best of creators”.’

(51)

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا ، وَضَعْ عَنِّي بِهَا وَزْرًا ،
وَأَجْعَلْهَا لِي عِنْدَكَ ذُخْرًا ، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا
مِنْ عَبْدِكَ دَاوُدَ.

‘O Allāh, record for me a reward for this [prostration], and remove from me a sin. Save it for me and accept it from me just as You had accepted it from Your servant Dāwud.’

22. The Tashahhud²⁷

(52)

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، وَالسَّلَامُ عَلَيْكَ أَيُّهَا

²⁷ What one says in the sitting position in prayer.

النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ
 اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ
 مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

‘At-Taḥiyyāt²⁸ is for Allāh. All acts of worship and good deeds are for Him. Peace and the mercy and blessings of Allāh be upon you O Prophet. Peace be upon us and all of Allāh’s righteous servants. I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muḥammad is His slave and Messenger.’

23. Prayers upon the Prophet ﷺ after the Tashahhud

(53)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
 عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ
 بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى

²⁸ i.e. all words which indicate the glorification of Allāh, His eternal existence, His perfection and His sovereignty.

إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

‘O Allāh, send prayers²⁹ upon Muḥammad and the followers³⁰ of Muḥammad, just as You sent prayers upon Ibrāhīm and upon the followers of Ibrāhīm. Verily, You are full of praise and majesty. O Allāh, send blessings upon Muḥammad and upon the family of Muḥammad, just as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Verily, You are full of praise and majesty.’

(54)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا
صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ. وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى
أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ. إِنَّكَ
حَمِيدٌ مَجِيدٌ.

‘O Allāh, send prayers upon Muḥammad and upon the wives and descendants of Muḥammad, just as

29 i.e. praise and exalt him in the highest and superior of gatherings: that of the closest angels to Allāh.

30 [آل] has been translated in it's broadest sense, some scholars are of the view that the meaning here is more specific and that it means: his ﷺ followers from among his family.

You sent prayers upon the family of Ibrāhīm, and send blessings upon Muḥammad and upon the wives and descendants of Muḥammad, just as You sent blessings upon the family of Ibrāhīm. Verily, You are full of praise and majesty.’

24. Supplication said after the last tashahhud, before salām

(55)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَمِنْ عَذَابِ
جَهَنَّمَ ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ
الْمَسِيحِ الدَّجَالِ .

‘O Allāh, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of al-Masīḥ ad-Dajjāl³¹.’

31 Among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about. Most of mankind will follow him. He will appear from Aṣḥāḥān, Iran at the time when the Muslims will conquer Constantinople. He will be given special powers and will make the truth seem false and vice versa. He will claim to be righteous and then he will claim prophethood and finally, divinity. From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allāh as it is a sign of imperfection. The word Kāfir will be written between his eyes which every believer, literate or illiterate will recognise.

(56)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوذُ بِكَ مِنْ
فِتْنَةِ الْمَسِيحِ الدَّجَالِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ.

‘O Allāh, I take refuge in You from the punishment of the grave, and I take refuge in You from the temptation and trial of al-Masīḥ ad-Dajjāl, and I take refuge in You from the trials and tribulations of life and death. O Allāh, I take refuge in You from sin and debt.’

(57)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ
إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ
أَنْتَ الْغَفُورُ الرَّحِيمُ.

‘O Allāh, I have indeed oppressed my soul excessively and none can forgive sin except You, so forgive me a forgiveness from Yourself³² and have

³² i.e., from Your innermost grace without deserving it and a forgiveness which is befitting to your tremendous generosity.

mercy upon me. Surely, You are The Most-Forgiving, The Most-Merciful.’

(58)

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ ، وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ ،
وَمَا أَعْلَنْتُ ، وَمَا أَسْرَفْتُ ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي .
أَنْتَ الْمُقَدِّمُ ، وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ .

‘O Allāh, forgive me for those sins which have come to pass as well as those which shall come to pass, and those I have committed in secret as well as those I have made public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable. You are al-Muqaddim and al-Mu’akhkhir³³. None has the right to be worshipped except You.’

(59)

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ ، وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ .

‘O Allāh, help me to remember You, to thank You, and to worship You in the best of manners.’

³³ See footnote 24.

(60)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ ، وَأَعُوذُ بِكَ مِنَ
الْجُبْنِ ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمَرِ ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ .

‘O Allāh, I take refuge in You from miserliness and cowardice, I take refuge in You lest I be returned to the worst of lives³⁴, and I take refuge in You from the trials and tribulations of this life and the punishment of the grave.’

(61)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ .

‘O Allāh, I ask You to grant me Paradise and I take refuge in You from the Fire.’

(62)

اللَّهُمَّ بَعْلِمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا
عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا

34 i.e. old age, being weak, incapable and in a state of fear.

لِي ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ ،
 وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ ، وَأَسْأَلُكَ
 الْقَصْدَ فِي الْغِنَى وَالْفَقْرِ ، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ ،
 وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ ، وَأَسْأَلُكَ الرِّضَا بَعْدَ
 الْقَضَاءِ ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ ، وَأَسْأَلُكَ
 لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ
 ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ
 وَاجْعَلْنَا هُدًى مُهْتَدِينَ .

‘O Allāh, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know such life to be good for me and take me if You know death to be better for me. O Allāh, make me fearful of You whether in secret or in public and I ask You to make me true in speech, in times of pleasure and anger. I ask you to make me moderate in times of wealth and poverty and I ask You for everlasting bliss and joy which will never cease. I ask You to make me pleased with what You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your Face

and a longing to encounter You in a manner which does not entail a calamity which will bring about harm nor a trial which will cause deviation. O Allāh, beautify us with the adornment of faith and make us of those who guide and are rightly guided.’

(63)

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ
الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تَغْفِرَ
لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

‘O Allāh, I ask You O Allāh, as You are The One, The Only, aṣ-Ṣamad³⁵, The One who begets not, nor was He begotten and there is none like unto Him, that You forgive me my sins for verily You are The Oft-Forgiving, Most-Merciful.’

(64)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ
لَا شَرِيكَ لَكَ الْمَنَانُ يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا

35 The Self-Sufficient Master, Possessor of perfect attributes, Whom all of creation turn to in all their needs.

الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ
بِكَ مِنَ النَّارِ.

‘O Allāh, I ask You as unto You is all praise, none has the right to be worshipped except You, alone, without any partner. You are the Benefactor. O Originator of the heavens and the Earth, O Possessor of majesty and honour, O Ever-Living, O Self-Subsisting and Supporter of all, verily I ask You for Paradise and I take refuge with You from the Fire.’

(65)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا
أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ
كُفُوًا أَحَدٌ.

‘O Allāh, I ask You, as I bear witness that You are Allāh, none has the right to be worshipped except You, The One, aṣ-Ṣamad³⁶ Who begets not nor was He begotten and there is none like unto Him.’

³⁶ See previous footnote.

25. Remembrance after salām

(66)

أَسْتَغْفِرُ اللَّهَ. [ثلاثاً]

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ.

‘I ask Allāh for forgiveness.’ [three times]

‘O Allāh, You are as-Salām³⁷ and from You is all peace, blessed are You, O Possessor of majesty and honour.’

(67)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ ،
وَلَا مُعْطِي لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

‘None has the right to be worshipped except Allāh, alone, without any partner, to Him belong all sovereignty and praise and He is over all things

³⁷ As-Salām: The One Who is free from all defects and deficiencies.

omnipotent. O Allāh, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.'

(68)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ،
لَا إِلَهَ إِلَّا اللَّهُ ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ ، لَهُ النَّعْمَةُ وَلَهُ الْفَضْلُ
وَلَهُ الشَّاءُ الْحَسَنُ ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ
كَرِهَ الْكَافِرُونَ .

'None has the right to be worshipped except Allāh, alone, without any partner, to Him belong all sovereignty and praise and He is over all things omnipotent. There is no might nor power except with Allāh, none has the right to be worshipped except Allāh and we worship none except Him. For Him is all favour, grace, and glorious praise. None has the right to be worshipped except Allāh and we are sincere in faith and devotion to Him although the disbelievers detest it.'

(69)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ.

[ثلاثا وثلاثين]

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

‘How perfect Allāh is, all praise is for Allāh, and Allāh is the greatest.’

[thirty-three times]

‘None has the right to be worshipped except Allāh, alone, without any partner, to Him belong all sovereignty and praise and He is over all things omnipotent.’³⁸

(70)

The following three suwar³⁹ should be recited once after Zuh̄r, ‘Aṣr and ‘Ishā’ prayers and thrice after

38 Whoever says this after every prayer, will have his or her sins remitted even if they were comparable to the foam of the sea. Muslim, 1/418.

39 These three suwar are known as al-Mu‘āwidhāt [i.e., those that are recited through which protection with Allāh is sought]. Refer to Faṭḥ Al-Bārī, 9/62.

Fajr and Maghrib.

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾

[al-Ikhlāṣ(112)]

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾

[al-Falaq (113)]

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾

[an-Nās (114)]

(71)

It is also from the Sunnah to recite *Āyat al-Kursī* after each prayer⁴⁰:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا
نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي
يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا

40 Whoever recites this *Āyah* after every prayer, nothing prevents him from entering Paradise besides first having to die.

خَلَقَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Allāh, none has the right to be worshipped but He, the Ever-Living, the Self-Sustaining and Sustainer of all. No slumber can seize Him, nor sleep. To Him belongs whatever is in the heavens and on earth. Who is he that can intercede with Him except with His Permission? And He knows what will happen to His creatures in this world and in the Hereafter. Nor shall they encompass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [al-Baqarah: 255]

(72)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. [عشر مرات
بعد المغرب و الصبح]

‘None has the right to be worshipped except Allāh,

alone, without any partner, to Him belong all sovereignty and praise, He gives life and causes death and He is over all things omnipotent.’

[ten times after the maghrib and fajr prayers]

(73)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا ، وَعَمَلًا
مُتَقَبَّلًا . [بعد السلام من صلاة الفجر]

‘O Allāh, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable.’

[To be said after giving salām for the fajr prayer]

26. Seeking guidance in forming a decision or choosing the proper course etc. [al-Istikhārah]

(74)

On the authority of Jābir Ibn ‘Abdullāh ؓ, he said: ‘The Prophet ﷺ would instruct us to pray for guidance in all of our concerns, just as he would teach us a sūrah from the Qur‘ān. He ﷺ would say ‘If any of you intends to undertake a matter then let him pray two supererogatory units [two rak‘ah nāfilah] of prayer and after which he should supplicate:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ ،
 وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ ،
 وَتَعْلَمُ وَلَا أَعْلَمُ ، وَأَنْتَ عَلَّامُ الْغُيُوبِ ، اللَّهُمَّ إِنْ كُنْتَ
 تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - وَ يَسْمِي حَاجَتَهُ - خَيْرٌ لِي فِي
 دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ
 بَارِكْ لِي فِيهِ ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي
 دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ
 وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ .

‘O Allāh, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask you from Your immense favour, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allāh, if You know this affair - and here he mentions his need - to be good for me in relation to my religion, my life, and end, then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end, then remove it from me and remove me from it, and decree for me what is good wherever it be and make

me satisfied with such.’

One who seeks guidance from his Creator and consults his fellow believers and then remains firm in his resolve does not regret, for Allāh has said :

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾

‘...and consult them in the affair. Then when you have taken a decision put your trust in Allāh...’⁴¹

27. Remembrance said in the morning and evening⁴²

الْحَمْدُ لِلَّهِ وَحْدَهُ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ
بَعْدَهُ.

‘All praise is for Allāh, alone, and prayers and peace be upon the last and final Prophet.’⁴³

41 Sūrah Al Imrān (3): 159

42 [الصُّبْح], translated morning: after Fajr prayer until the sun rises. [المَسَاء], translated evening: after ‘Asr prayer until the sun sets, however some scholars say: after the sun sets and onwards.

43 Anas relates from the Prophet ﷺ that he said: “That I sit with a people who remember Allāh تعالى from the morning prayer until the sun rises is more beloved to me than freeing four from the progeny of Ismā‘īl; that I sit with a people who remember Allāh from ‘Asr prayer until the sun sets is more beloved to me than freeing four from the progeny of Ismā‘īl.” Related by Abū Dawūd, 3667 and declared Ḥasan by Al-Albānī, Ṣaḥīḥ Abū Dawūd, 2/698.

(75)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.
﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا
نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي
يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

‘I take refuge with Allāh from the accursed devil.’

Then recite Āyat al-Kursī⁴⁴

(76)

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

44 Sūrah al-Baqarah: 255. Whoever says it in the morning will be protected from the jinn until the evening and whoever says it in the evening will be protected from the jinn until the morning.

[al-Ikhlāṣ(112)]

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾

[al-Falaq (113)]

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾

[an-Nās (114)]

[three times]⁴⁵

(77)

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ ، وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ ،
وَحَيْرَ مَا بَعْدَهُ ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذَا الْيَوْمِ وَشَرِّ مَا
بَعْدَهُ ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ ، رَبِّ
أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ .

45 Whoever says this three times in the morning and evening, it will suffice him of all else.

‘We have reached the morning and at this very time unto Allāh, belongs all sovereignty⁴⁶, and all praise is for Allāh. None has the right to be worshipped except Allāh, alone, without any partner, to Him belong all sovereignty and praise and He is over all things omnipotent. My Lord, I ask You for the good of this day and the good of what follows it and I take refuge in You from the evil of this day and the evil of what follows it⁴⁷. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.’

(78)

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا ، وَبِكَ نَحْيَا وَبِكَ
نَمُوتُ ، وَإِلَيْكَ النُّشُورُ.

‘O Allāh, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.’

In the evening:

46 For the evening one says: أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ

47 For the evening, one reads:

رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ ، وَخَيْرَ مَا بَعْدَهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا .

اللَّهُمَّ بِكَ أَمْسَيْنَا ، بِكَ أَصْبَحْنَا ، وَبِكَ نَحْيَا وَبِكَ
نَمُوتُ ، وَإِلَيْكَ الْمَصِيرُ.

‘O Allāh, by Your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return.’

(79)

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا
عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا
صَنَعْتُ ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ ، وَأَبُوءُ بِذَنْبِي ، فَاغْفِرْ
لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

‘O Allāh, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except

You.’⁴⁸

(80)

اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ ، وَأُشْهَدُ حَمَلَةَ عَرْشِكَ ،
وَمَلَائِكَتَكَ ، وَجَمِيعَ خَلْقِكَ ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا
أَنْتَ ، وَحَدَّكَ لَا شَرِيكَ لَكَ ، وَأَنَّ مُحَمَّدًا عَبْدُكَ
وَرَسُولُكَ. [أربع مرات حين يصبح أو يمسي]

‘O Allāh, verily I have reached the morning and call on You, the bearers of Your throne, Your angels, and all of Your creation to witness that You are Allāh, none has the right to be worshipped except You, alone, without any partner and that Muḥammad is Your Servant and Messenger.’⁴⁹

[four times in the morning and evening.]⁵⁰

(81)

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ ، أَوْ بَاحِدٍ مِنْ خَلْقِكَ ،

48 Whoever says this being certain about it in the evening and then dies that night will enter Paradise, and the same applies for the morning.

49 Whoever says this four times in the morning or evening, Allāh will free him from the Fire.

50 For the evening, one reads *أَمْسَيْتُ* instead of *أَصْبَحْتُ*.

فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ .

‘O Allāh, what blessing I or any of Your creation have risen upon, is from You alone, without any partner, so for You is all praise and unto You all thanks.’

...whoever says this in the morning has indeed offered his day’s thanks and whoever says this in the evening⁵¹ has indeed offered his night’s thanks.

(82)

اللَّهُمَّ عَافِنِي فِي بَدَنِي ، اللَّهُمَّ عَافِنِي فِي سَمْعِي ، اللَّهُمَّ
عَافِنِي فِي بَصَرِي ، لَا إِلَهَ إِلَّا أَنْتَ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنَ الْكُفْرِ ، وَالْفَقْرِ ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، لَا
إِلَهَ إِلَّا أَنْتَ . [ثلاثاً]

‘O Allāh, grant my body health, O Allāh, grant my hearing health, O Allāh, grant my sight health. None has the right to be worshipped except You. O Allāh, I take refuge with You from disbelief and poverty, and I take refuge with You from the

⁵¹ For the evening, one reads أَصْبَحَ instead of أَمْسَى .

punishment of the grave. None has the right to be worshipped except You.’ [three times]

(83)

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ.

[سبع مرات حين يصبح ويمسي]

‘Allāh is Sufficient for me, none has the right to be worshipped except Him, upon Him I rely and He is Lord of the exalted throne.’⁵² [seven times morning and evening]

(84)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي ، وَدُنْيَايَ
وَأَهْلِي ، وَمَالِي ، اللَّهُمَّ اسْتُرْ عَوْرَاتِي ، وَآمِنْ رَوْعَاتِي ،
اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ ، وَمِنْ خَلْفِي ، وَعَنْ

52 Whoever says this seven times in the morning and evening, Allāh suffices him with regard to the affairs of the world and Hereafter that worry him.

يَمِينِي ، وَعَنْ شِمَالِي ، وَمِنْ فَوْقِي ، وَأَعُوذُ بِعَظَمَتِكَ
أَنْ أُغْتَالَ مِنْ تَحْتِي.

‘O Allāh, I ask You for pardon and well-being in this life and the next. O Allāh, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allāh, veil my weaknesses and set at ease my dismay. O Allāh, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth.’

(85)

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ
رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ
بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه ، وَأَنْ
أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ.

‘O Allāh, Knower of the unseen and the seen, Creator of the heavens and the Earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge

in You from the evil of my soul and from the evil and shirk⁵³ of the devil, and from committing wrong against my soul or bringing such upon another Muslim.’

(86)

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ. [ثلاثاً]

‘In the name of Allāh with whose name nothing is harmed on earth nor in the heavens and He is The All-Seeing, The All-Knowing.’⁵⁴ [three times]

(87)

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا. [ثلاثاً]

‘I am pleased with Allāh as a Lord, and Islām as a religion and Muḥammad as a Prophet.’⁵⁵ [three

53 Shirk : To associate others with Allāh in those things which are specific to Him. This can occur in (1) belief, e.g. to believe that other than Allāh has the power to benefit or harm, (2) speech, e.g. to swear by other than Allāh and (3) action, e.g. to bow or prostrate to other than Allāh.

54 Whoever says it three times in the morning and evening, will not be harmed by anything.

55 Whoever says this three times in the morning and evening, it is a right



times]

(88)

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِّيْ شَأْنِيْ كُلَّهُ
وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ.

‘O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.’

(89)

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ، اَللّٰهُمَّ اِنِّيْ
اَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ ، فَتَحَهُ ، وَنَصْرَهُ ، وَنُوْرَهُ
وَبَرَكَاتِهِ ، وَهْدَاهُ ، وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْهِ وَشَرِّ مَا
بَعْدَهُ.

‘We have reached the morning and at this very time all sovereignty belongs to Allāh, Lord of the worlds. O Allāh, I ask You for the good of this day, its

upon Allāh [which he declares upon Himself, benevolently] to please him on the Day of Resurrection.

triumphs and its victories, its light and its blessings and its guidance, and I take refuge in You from the evil of this day and the evil that follows it.’⁵⁶

(90)

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ ،
وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفًا
مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

‘We rise upon the fiṭrah⁵⁷ of Islām, and the word of pure faith⁵⁸, and upon the religion of our Prophet Muḥammad and the religion of our forefather Ibrāhīm, who was a Muslim and of true faith and was not of those who associate others with Allāh.’⁵⁹

(91)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. [مائة مرة]

‘How perfect Allāh is and I praise Him.’⁶⁰ [one

56 For the evening, the supplication is read as follows:

أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ ، فَتَحَهَا ، وَتَوَصَّرَهَا ، وَتَوَرَّهَا
وَبَرَكَّتَهَا ، وَهَدَاَهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا وَشَرِّ مَا بَعْدَهَا.

57 i.e. the religion of Islām, the way of Ibrāhīm عليه السلام.

58 i.e. the Shahādah.

59 For the evening, one reads أَمْسَيْنَا instead of أَصْبَحْنَا

60 No one will come on the Day of Resurrection with better than one who



hundred times]

(92)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. [عشر مرات أو مرة واحدة
عند الكسل]

‘None has the right to be worshipped except Allāh, alone, without any partner, to Him belong all sovereignty and praise, and He is over all things omnipotent.’

[ten times or once if lazy]

(93)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

‘None has the right to be worshipped except Allāh, alone, without any partner, to Him belong all sovereignty and praise and He is over all things

says this one hundred times in the morning and evening except one who says the same or more than this.

omnipotent.’⁶¹ [one hundred times in the morning]

(94)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ
عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ. [ثلاثاً مرات إذا أصبح]

‘How perfect Allāh is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words.’

[three times in the morning]

(95)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً وَرِزْقاً طَيِّباً ، وَعَمَلاً
مُتَقَبَّلاً. [إذا أصبح]

‘O Allāh, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable.’

[in the morning]

61 Whoever says this one hundred times in a day, has indeed gained the reward of freeing ten slaves, one hundred merits are recorded for him, one hundred sins are wiped away, he has found a safe retreat from the devil until evening and none will come with better than he on the Day of Resurrection except one who does more than that.

(96)

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ . [مائة مرة في اليوم]

‘I seek Allāh’s forgiveness and I turn to Him in repentance.’ [one hundred times a day]

(97)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ. [ثلاث
مرات إذا أمسى]

‘I take refuge in Allāh’s perfect words from the evil He has created.’⁶²

[three times in the evening]

(98)

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ. [عشر مرات]

‘O Allāh, send prayers and peace upon our Prophet Muḥammad.’⁶³ [ten times]

62 Whoever says it three times as the evening sets in, the fever of that night will not harm him.

63 The Prophet ﷺ said ‘Whoever sends prayers to me ten times in the morning and ten times in the evening will be encompassed by my intercession.’

28. Remembrance before sleeping

(99)

‘When retiring to his bed every night, the Prophet ﷺ would hold his palms together, spit⁶⁴ in them, recite the last three chapters⁶⁵ of the Qur‘ān and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this three times.’

(100)

The Prophet ﷺ also said: ‘When you are about to sleep recite Āyat-ul-Kursī⁶⁶ till the end of the Āyat for there will remain over you a protection from Allāh and no devil will draw near to you **until morning.**’

(101)

The Prophet ﷺ also said: ‘Whoever recites the last two Āyāt of sūrah al-Baqarah at night, those two Āyāt shall be sufficient for him⁶⁷.’

[al-Baqarah: 285-286]

64 A form of spitting comprising mainly of air with little spittle.

65 Sūrah’s al-Ikhlāṣ, al-Falaq and an-Nās.

66 The Āyah of the foot-stool, Sūrah Baqarah 255.

67 i.e., protect him from all that can cause him harm.

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ
ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ لَا ۖ يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ

الْكَافِرِينَ ﴿

The Messenger (Muhammad ﷺ) believes in what has been revealed to him from his Lord, as do the believers. Each one (of them) believes in Allāh, His Angels, His Books, and His Messengers. “We make no distinction (they say) between and another of His Messengers”. And they say: “We hear and we

obey. (We seek) your Forgiveness, our Lord, and to You is the return (of all). On no soul does Allah place a burden greater than it can bear. It gets reward for the (good) that it earned, and it is punished for the (evil) that it earns. “Our Lord! Punish us not if we forget or fall into error; our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Lay not on us a burden greater than we have strength to bear. Pardon us, and grant us forgiveness. Have mercy on us. You are our Protector, and give us victory over the unbelievers. [al-Baqarah: 285-286]

(102)

‘If one of you rises from his bed and then returns to it he should dust it with the edge of his garment three times for he does not know what has occurred in his absence and when he lies down he should supplicate:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ فَإِنْ أُمْسَكَتْ
نَفْسِي فَأَرْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ
عِبَادَكَ الصَّالِحِينَ

‘In Your name my Lord, I lie down and in Your

name I rise, so if You should take my soul then have mercy upon it, and if You should return my soul then protect it in the manner You do so with Your righteous servants.’

(103)

اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا لَكَ مَمَاتُهَا
وَمَحْيَاهَا إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاعْفِرْ لَهَا.
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ

‘O Allāh, verily You have created my soul and You shall take it’s life, to You belong it’s life and death. If You should keep my soul alive then protect it, and if You should take it’s life then forgive it. O Allāh, I ask You to grant me good health.’

(104)

The Prophet ﷺ would place his right hand under his cheek when about to sleep and supplicate:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ. [ثلاثاً]

‘O Allāh, protect me from Your punishment on the day Your servants are resurrected.’ [three times]

(105)

بِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا

‘In Your name O Allāh, I live and die.’

(106)

‘Shall I not direct you both⁶⁸ to something better than a servant? When you go to bed say:

سُبْحَانَ اللَّهِ. [ثلاثاً وثلاثين]

‘How Perfect Allāh is.’ [thirty-three times]

الْحَمْدُ لِلَّهِ. [ثلاثاً وثلاثين]

‘All praise is for Allāh.’ [thirty-three times]

اللَّهُ أَكْبَرُ. [أربعاً وثلاثين]

‘Allāh is the greatest.’ [thirty-four times]

...for that is indeed better for you both than a servant.’

(107)

68 The Prophet ﷺ was addressing ‘Ā’ishah and Fāṭimah -may Allāh be pleased with them - when they approached him for a servant.

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ ، وَرَبَّ الْعَرْشِ الْعَظِيمِ ، رَبَّنَا
 وَرَبَّ كُلِّ شَيْءٍ ، فَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ التَّوْرَةِ
 وَالْإِنْجِيلِ ، وَالْفُرْقَانِ ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ
 أَنْتَ آخِذٌ بِنَاصِيَتِهِ. اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ
 شَيْءٌ ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ ، وَأَنْتَ الظَّاهِرُ
 فَلَيْسَ فَوْقَكَ شَيْءٌ ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ.
 اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ.

‘O Allāh, Lord of the seven heavens and the exalted throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Tawrah⁶⁹, the Injil⁷⁰ and the Furqan⁷¹, I take refuge in You from the evil of all things You shall seize by the forelock⁷². O Allāh, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are az-Zāhir⁷³ so there is

69 The book revealed to Mūsā عليه السلام

70 The book revealed to ‘Isā عليه السلام

71 One of the many names of the Qur’ān, means: The Criterion, which distinguishes between truth and falsehood.

72 i.e. You have total mastery over.

73 az-Zāhir: Indicates the greatness of His attributes and the insignificance



nothing above You and You are al-Bāṭin⁷⁴ so there is nothing closer than You. Settle our debt for us and spare us from poverty.'

(108)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا ، وَكَفَانَا وَآوَانَا فَكُمُ
مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي.

'All praise is for Allāh, Who fed us and gave us drink, and Who is sufficient for us and has sheltered us, for how many have none to suffice them or shelter them.'

(109)

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ
رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ
بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ ، وَأَنْ

of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes.

74 al-Bāṭin: Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty.

أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ.

‘O Allāh, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and Sovereign of all things I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and shirk⁷⁵ of the devil, and from committing wrong against my soul or bringing such upon another Muslim.’

(110)

‘The Prophet ﷺ never used to sleep until he had recited sūrah as-Sajdah and sūrah al-Mulk⁷⁶.’

(111)

‘If you take to your bed, then perform ablution, lie on your right side and then supplicate:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ ،
وَوَجَّهْتُ وَجْهِي إِلَيْكَ ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ ، رَغْبَةً
وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ ، آمَنْتُ

⁷⁵ See footnote 53.

⁷⁶ Sūrahs 32 & 67.

بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.

‘O Allāh, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I totally rely on You, in hope and fear of You. Verily there is no refuge nor safe haven from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent.’

...If you then die, you will die upon the fiṭrah⁷⁷.’

29. Supplication when turning over during the night

(112)

‘A‘ishah رضي الله عنها narrated that the Messenger of Allāh ﷺ used to say at night if he turned during sleep:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ، رَبُّ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ.

‘None has the right to be worshipped except Allāh,

⁷⁷ See footnote 57.

The One, al-Qahhār⁷⁸. Lord of the heavens and the Earth and all between them, The Exalted in Might, The Oft-Forgiving.’

**30. Upon experiencing unrest, fear,
apprehensiveness and the like during sleep**

(113)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ ، وَشَرِّ
عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ.

‘I take refuge in the perfect words of Allāh from His anger and punishment, and from the evil of His servants, and from the madness and appearance of devils.’

31. Upon seeing a good dream or a bad dream

(114)

‘The righteous dream is from Allāh and the bad dream is from the devil, so if anyone sees something which pleases him then he should only relate it to one whom he loves...’

Summary of what to do upon having a bad dream:

⁷⁸ The One Who has subdued all of creation and Whom all of creation are subservient to. All movements occur by His will.

Spit⁷⁹ on your left three times.

Seek refuge in Allāh from shayṭān and the evil of what you saw three times.

Do not relate it to anyone.

Turn and sleep on the opposite side to which you were sleeping on previously.

(115)

Get up and pray if you so desire.

32. Qunūt al-Witr⁸⁰

(116)

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي
فِيمَنْ تَوَلَّيْتَ ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ ، وَقِنِي شَرَّ مَا
قَضَيْتَ ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ ، إِنَّهُ لَا يَذِلُّ
مَنْ وَالَيْتَ ، [وَلَا يَعِزُّ مَنْ عَادَيْتَ] ، تَبَارَكْتَ رَبَّنَا
وَتَعَالَيْتَ.

‘O Allāh, guide me along with those whom You

⁷⁹ See footnote 64.

⁸⁰ Supplication made before or after bowing in the witr prayer.

have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me that which You have bestowed. Protect me from the evil You have decreed⁸¹ for verily You decree and none can decree over You. For surety, he whom you show allegiance to is never abased and he whom You take as an enemy is never honoured and mighty. O our Lord, Blessed and Exalted are You.’

(117)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمُعَافَاتِكَ مِنْ
عُقُوبَتِكَ ، وَأَعُوذُ بِكَ مِنْكَ ، لَا أُحْصِي ثَنَاءً عَلَيْكَ ،
أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

‘O Allāh, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. I cannot enumerate Your praise. You are as You have praised Yourself.’

(118)

⁸¹ See footnote 23.

اللَّهُمَّ إِلَيْكَ نَعْبُدُ ، وَلَكَ نُصَلِّي وَنَسْجُدُ ، وَإِلَيْكَ نَسْعَى
وَنَحْفِدُ ، نَرْجُو رَحْمَتَكَ ، وَنَخْشَى عَذَابَكَ ، إِنَّ
عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ. اللَّهُمَّ إِنَّا نَسْتَغِيثُكَ ،
وَنَسْتَغْفِرُكَ ، وَنُثْنِي عَلَيْكَ الْخَيْرَ ، وَلَا نَكْفُرُكَ ، وَنُؤْمِنُ
بِكَ ، وَنَخْضَعُ لَكَ وَنَخْلَعُ مَنْ يَكْفُرُكَ.

‘O Allāh, it is You we worship, and unto You we pray and prostrate, and towards You we hasten and You we serve. We hope for Your mercy and fear Your punishment, verily Your punishment will fall upon the disbelievers. O Allāh, we seek Your aid and ask Your pardon, we praise You with all good and do not disbelieve in You. We believe in You and submit unto You, and we disown and reject those who disbelieve in You.’

33. After salām of the witr prayer

(119)

After giving salām he would supplicate three times:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ.

‘How perfect The King, The Holy One is.’

....on the third time he would raise his voice, elongate it and add:

رَبِّ الْمَلَائِكَةِ وَالرُّوحِ.

‘Lord of the angels and the rūḥ [i.e., Jibrīl].’

34. Anxiety and sorrow

(120)

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ ،
مَاضٍ فِيَّ حُكْمُكَ ، عَدْلٌ فِيَّ قَضَائُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ
هُوَ لَكَ سَمِيَتْ بِهِ نَفْسِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ ، أَوْ
عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ
عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِيعَ قَلْبِي ، وَنُورَ صَدْرِي
وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي.

‘O Allāh, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand⁸², Your command over me is forever executed and Your decree over me is just. I ask You by every

82 See footnote 72.

name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur’ān the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.’⁸³

(121)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ
وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.

‘O Allāh, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.’

35. Supplication for one in distress

(122)

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ
الْعَظِيمِ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ

⁸³ The Prophet ﷺ used to mention this supplication frequently, see Al-Bukhārī with Al-Fath, 11/173.

وَرَبُّ الْعَرْشِ الْكَرِيمِ.

‘None has the right to be worshipped except Allāh, The Supreme, The Most-Forbearing. None has the right to be worshipped except Allāh, Lord of the magnificent throne. None has the right to be worshipped except Allāh, Lord of the heavens, Lord of the earth and Lord of the noble throne.’

(123)

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ
وَأَصْلِحْ لِي شَأْنِي كُلَّهُ ، لَا إِلَهَ إِلَّا أَنْتَ .

‘O Allāh, it is Your mercy that I hope for, so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs. None has the right to be worshipped except You.’

(124)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ .

‘None has the right to be worshipped except You. How perfect You are, verily I was among the wrong-doers.’

(125)

اللَّهُ اللَّهُ رَبِّ لَا أُشْرِكُ بِهِ شَيْئًا.

‘Allāh, Allāh is my Lord, I do not associate anything with Him.’

36. Upon encountering an enemy or those of authority

(126)

اللَّهُمَّ إِنَّا نَجْعُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

‘O Allāh, we place You before them and we take refuge in You from their evil.’

(127)

اللَّهُمَّ أَنْتَ عَضْدِي ، وَأَنْتَ نَصِيرِي ، بِكَ أَجُولُ وَبِكَ أَصُولُ وَبِكَ أَقَاتِلُ.

‘O Allāh, You are my supporter and You are my helper, by You I move and by You I attack and by You I battle.’

(128)

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

‘Allāh is sufficient for us, and how fine a trustee

[He is].’

37. Supplication for one who fears the oppression of the ruler

(129)

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ ، وَرَبَّ الْعَرْشِ الْعَظِيمِ ، كُنْ
لِي جَارًا مِنْ فُلَانِ بْنِ فُلَانٍ ، وَأَحْزَابِهِ مِنْ خَلَائِقِكَ أَنْ
يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ يَطْعَى ، عَزَّ جَارُكَ ، وَجَلَّ
تَنَاوُكَ ، لَا إِلَهَ إِلَّا أَنْتَ .

‘O Allāh, Lord of the seven heavens and the exalted throne, be a protector for me from so-and-so and his associates from among your creatures, and from any of them hastening to punish me or transgress [all bounds against me]. Exalted and mighty is your protégé, majestic is your praise and none has the right to be worshipped but You.’

(130)

اللَّهُ أَكْبَرُ ، اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا ، اللَّهُ أَعَزُّ مِمَّا
أَخَافُ وَأَحْذَرُ ، أَعُوذُ بِاللَّهِ الَّذِي لَا إِلَهَ هُوَ ، الْمُمْسِكِ

السَّمَاوَاتِ السَّبْعِ أَنْ يَقَعَنَّ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ، مِنْ
 شَرِّ عَبْدِكَ فَلَانٍ ، وَجُنُودِهِ وَأَتْبَاعِهِ وَأَشْيَاعِهِ ، مِنْ الْجِنِّ
 وَالْإِنْسِ ، اللَّهُمَّ كُنْ لِي جَارًا مِنْ شَرِّهِمْ ، جَلَّ ثَنَاؤُكَ ،
 عَزَّ جَارُكَ ، وَتَبَارَكَ اسْمُكَ ، وَلَا إِلَهَ غَيْرُكَ. [ثَلَاثَ
 مَرَّاتٍ]

‘Allāh is the greatest. Allah is mightier than His entire creation. Allah is mightier than what I fear and am wary of. I take refuge in Allah, whom none has the right to be worshipped but He, the holder of the seven heavens lest it fall on the earth except by His will, from the evil of your servant so-and-so and his army, followers and acquaintances from among the jinn and humankind. O Allah, be a protector for me from their evil. Exalted and mighty is your protégé, blessed is Your name and none has the right to be worshipped but You.’ [three times]

38. Supplication made against an enemy

(131)

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعِ الْحِسَابِ اهْزِمِ الْأَحْزَابَ ،

اللَّهُمَّ اهْزِمْهُمْ وَزَلِّزْلِهِمْ.

‘O Allāh, Revealer of the Book, Swift at reckoning, defeat the confederates. O Allāh, defeat them and convulse them.’

39. What to say when in fear of a people

(132)

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ.

‘O Allāh, protect me from them with what You choose.’

40. Supplication for one afflicted with doubt in his faith

(133)

He should seek refuge in Allāh

He should renounce that which is causing such doubt.

(134)

He should say:

آمَنْتُ بِاللَّهِ وَرُسُلِهِ.

‘I have believed in Allāh and His Messengers.’

(135)

He should also recite the following Āyat:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالْبَاطِنُ وَالظَّاهِرُ وَهُوَ عَلِيمٌ بِكُلِّ شَيْءٍ ﴿١٣٥﴾



‘He is The First and The Last, az-Zāhir and al-Bāṭin⁸⁴ and He knows well all things.’ [al-Ḥaḍīd: 3]

41. Settling a debt

(136)

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ
عَمَّنْ سِوَاكَ.

‘O Allāh, make what is lawful enough for me, as opposed to what is unlawful, and spare me by Your grace, of need of others.’

(137)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ

⁸⁴ See footnotes 73 and 74.

وَالْبُخْلِ وَالْجُبْنِ ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ .

‘O Allāh, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.’

42. Supplication for one afflicted by whisperings in prayer or recitation

(138)

‘Uthmān Ibn al-’Awṣ رضي الله عنه narrated: I said ‘O Messenger of Allāh, verily the devil comes between me and my prayer and recitation making me confused’ The Messenger of Allāh ﷺ replied ‘That is a devil called Khanzab, so if you sense his presence then seek refuge in Allāh from him and spit⁸⁵ on your left side three times.’

43. Supplication for one whose affairs have become difficult

(139)

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَأَنْتَ تَجْعَلُ الْحَزْنَ

85 See footnote 64.

إِذَا شِئْتَ سَهْلًا

‘O Allāh, there is no ease except in that which You have made easy, and You make the difficulty, if You wish, easy.’

44. Upon committing a sin

(140)

‘Any servant who commits a sin and as a result, performs ablution, prays two units of prayer [i.e., two raklats] and then seeks Allāh’s forgiveness, Allāh would forgive him.’

45. Supplications for expelling the devil and his whisperings

(141)

Seeking refuge from him.⁸⁶

(142)

The Adhān [call to prayer].

(143)

Recitation of the Qur‘ān and the [authentic] words of remembrance and supplications⁸⁷.

⁸⁶ See Sūrah al-Mu‘minūn (23): 98-99.

⁸⁷ e.g. ‘Do not make your homes like the graveyards, indeed the devils flee



46. When stricken with a mishap or overtaken by an affair

(144)

‘The strong believer is better and more beloved to Allāh, than the weak believer and there is goodness in both. Strive for that which will benefit you, seek help from Allāh and do not despair⁸⁸. If a mishap should happen to befall you then do not say ‘ If only I had acted...such and such would have happened’. Rather, say:

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ.

‘Allāh has decreed and what He wills, He does.’

...for verily ‘If ‘ lets in the work of the devil.’

from the house in which sūrah Al-Baqarah has been read.’ Related by Muslim 1/539, also supplications and remembrance for the morning and evening, before sleeping, when getting up, entering and leaving the house, entering and leaving the mosque, the recitation of Āyah Al-Kursī and the last two verses of Sūrah Al-Baqarah before sleeping, one who says, ‘None has the right to be worshipped but Allāh, alone, without any partner, to Him belong all dominion and praise and He is over all things omnipotent’ will be protected from the devil for the whole of his day, the adhān...etc.

88 i.e. strive to be obedient to Allāh and to yearn for that which is with Him, seek assistance from Allāh in this striving, do not despair or become lazy in seeking His obedience and assistance.

47. Congratulating one who has had a child and responding to it

بَارَكَ اللَّهُ لَكَ فِي الْمَوْهُوبِ لَكَ ، وَشَكَرْتَ الْوَاهِبَ ،
وَبَلَغَ أَشُدَّهُ ، وَرُزِقْتَ بِهِ .

‘May Allāh bless for you your bestowal, may you thank the Bestower, may the child reach its prime age and may you be granted its righteousness.’

The one congratulated then responds saying:

بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ ، وَجَزَاكَ اللَّهُ خَيْرًا ،
وَرَزَقَكَ اللَّهُ مِثْلَهُ ، وَأَجْزَلَ ثَوَابِكَ .

‘May Allāh bless for you and may He bless you. May Allāh reward you with goodness, bestow upon you the same and reward you handsomely.’

48. Placing children under Allāh’s protection

(146)

Ibn ‘Abbās related that the Messenger of Allāh ﷺ used to commend al-Ḥasan and al-Ḥusayn to Allāh’s protection, saying:

أُعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ

وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ.

‘I commend you two to the protection of Allāh’s perfect words from every devil, vermin, and every evil eye.’

49. When visiting the sick

(147)

When the Prophet ﷺ would enter upon a sick person, he would say:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ.

‘Never mind, may it [the sickness] be a purification, if Allāh will.’

(148)

‘Any Muslim servant who visits a sick person whose prescribed moment of death has not arrived and supplicates seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ.

‘I ask Allāh The Supreme, Lord of the magnificent throne to cure you’.

...he [i.e., the sick person] will be cured.’⁸⁹

50. Excellence of visiting the sick

(149)

‘Amr Ibn Abū Ṭālib رضي الله عنه related that he heard the Messenger of Allāh ﷺ say: ‘If a man calls on his sick Muslim brother, it is as if he walks reaping the fruits of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angels send prayers upon him until the evening, and if this was in the evening, seventy thousand angels send prayers upon him until the morning.’

51. Supplication of the sick who have renounced all hope of life

(150)

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى.

‘O Allāh, forgive me, have mercy upon me and unite

89 Another du‘ā that could be said is the one reported by Bukhari and Muslim from the ḥadīth of ‘Ā’ishah may Allah be pleased with her, who said that when the Prophet, ﷺ visited a member of his family who was sick, he would say:

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا
شِفَاؤُكَ شِفَاءُ لَا يُعَادِرُ سَفَمًا

me with the highest companions⁹⁰.’

(151)

‘Ā’ishah رضي الله عنها related that the Prophet ﷺ [during his illness in which he passed away] would dip his hands in water and then he would wipe his face and say:

لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ لَسَكْرَاتٍ.

‘None has the right to be worshipped except Allāh, death does indeed contain agony.’

(152)

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَكَهُ الْحَمْدُ لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

‘None has the right to be worshipped except Allāh and Allāh is the greatest. None has the right to be worshipped except Allāh, alone. None has the right to be worshipped except Allāh, alone, without any

⁹⁰ Refer to the Qur’ān, Sūrah 4, Āyah: 69.

partner. None has the right to be worshipped except Allāh, to Him belong all sovereignty and praise. None has the right to be worshipped except Allāh and there is no might and no power except with Allāh.’

52. Instruction for the one nearing death⁹¹

(153)

‘He whose last words are:

لَا إِلَهَ إِلَّا اللَّهُ.

‘None has the right to be worshipped except Allāh.’
...will enter Paradise.’

53. Supplication for one afflicted by a calamity

(154)

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي
وَاخْلُفْ لِي خَيْرًا مِنْهَا.

‘To Allāh we belong and unto Him is our return. O Allāh, recompense me for my affliction and replace

⁹¹ i.e. those around the sick should instruct and encourage him to say the shahādah.

it for me with something better.’

54. When closing the eyes of the deceased

(155)

اللَّهُمَّ اغْفِرْ لِي - فلان باسمه - وارفع درجته في
المهديين واخلفه في عقبه في الغابرين واغفر لنا وله
يا رب العالمين وافسح له في قبره ونور له فيه.

‘O Allāh, forgive - here the name of the deceased is mentioned - and raise his rank among the rightly guided, and be a successor⁹² to whom he has left behind, and forgive us and him O Lord of the worlds. Make spacious his grave and illuminate it for him.’

55. Supplication for the deceased at the funeral prayer

(156)

92 [خَلِيفَةً] A successor: one who succeeds another due to the latter's absence or death. This is the correct meaning of the word *khalifah*; thus, it is incorrect to believe that Adam is the *khalifah* [vicegerent, as is commonly translated] of Allāh on earth because Allāh is never absent, and will never die. This supplication proves the correct understanding of this term and shows that Allāh succeeds us and guards whom we leave behind when we die or are absent [also refer to supplication 198].

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ ، وَعَافِهِ ، وَاعْفُ عَنْهُ وَأَكْرِمْ
نُزْلَهُ وَوَسِّعْ مُدْخَلَهُ ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ ،
وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ
، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ
وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ ، وَأَدْخِلْهُ الْجَنَّةَ ، وَأَعِذْهُ مِنْ
عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ.

‘O Allāh, forgive and have mercy upon him, excuse him and pardon him, and make honourable his reception. Expand his entry, and cleanse him with water, snow and hail, and purify him of sin as a white robe is purified of filth. Exchange his home for a better home, and his family for a better family, and his spouse for a better spouse. Admit him into the Garden, protect him from the punishment of the grave and the torment of the Fire.’

(157)

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا ، وَغَائِبِنَا ، وَصَغِيرِنَا
وَكَبِيرِنَا ، وَذَكَرِنَا وَأُنْثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتُهُ مِنَّا فَأَحْيِهِ

عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتُهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ، اللَّهُمَّ
لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ.

‘O Allāh, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allāh, whom amongst us You keep alive, then let such a life be upon Islām, and whom amongst us You take unto Yourself, then let such a death be upon faith. O Allāh, do not deprive us of his reward and do not let us stray after him.’

(158)

اللَّهُمَّ إِنَّ فُلَانًا بَنَ فُلَانٍ فِي ذِمَّتِكَ ، وَحَبْلٍ جَوَارِكَ ،
فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ ، وَأَنْتَ أَهْلُ الْوَفَاءِ
وَالْحَقِّ فَاعْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.

‘O Allāh, so-and-so is under Your care and protection so protect him from the trial of the grave and torment of the Fire. Indeed You are faithful and truthful. Forgive and have mercy upon him, surely You are The Oft-Forgiving, The Most-Merciful.’

(159)

اللَّهُمَّ عَبْدُكَ وَابْنُ أَمَتِكَ احتَاجُ إِلَى رَحْمَتِكَ ، وَأَنْتَ
 غَنِيٌّ عَنْ عَذَابِهِ ، إِنْ كَانَ مُحْسِنًا فَزِدْ فِي حَسَنَاتِهِ وَإِنْ
 كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ.

‘O Allāh, Your servant and the son of Your maidservant is in need of Your mercy and You are without need of his punishment. If he was righteous then increase his reward and if he was wicked then look over his sins.’

56. Supplication for the advancement of reward during the funeral prayer⁹³

(160)

اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ.

One can also say:

اللَّهُمَّ اجْعَلْهُ فَرَطًا وَذُخْرًا لِيَوَالِدَيْهِ ، وَشَفِيعًا مُجَابًا.
 اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا وَأَعْظِمْ بِهِ أَجُورَهُمَا ، وَالْحَقُّهُ

93 This supplication is made when the deceased is a baby/child [i.e. one not having reached the age of puberty].

بِصَالِحِ الْمُؤْمِنِينَ وَاجْعَلْهُ فِي كِفَالَةِ إِبْرَاهِيمَ وَاقِهِ
بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ.

‘O Allāh, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allāh, through him, make heavy their scales and magnify their reward. Unite him with the righteous believers, place him under the care of Ibrāhīm, and protect him by Your mercy from the torment of Hell.’

(161)

Al-Ḥasan used to recite the opening sūrah of the Qur‘ān [i.e., al-Fātiḥah] over the child and then supplicate:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا ، وَسَلَفًا وَأَجْرًا.

‘O Allāh, make him a preceding reward, a prepayment and a recompense for us.’

57. Condolence

(162)

إِنَّ لِلَّهِ مَا أَخَذَ ، وَلَهُ مَا أُعْطِيَ وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ

مُسَمَّى...فَلْتَصْبِرْ وَلْتَحْتَسِبْ.

‘Verily to Allāh, belongs what He took and to Him belongs what He gave, and everything with Him has an appointed time...and then he ﷺ ordered for her to be patient and hope for Allāh’s reward⁹⁴.’

...and one can also say:

أَعْظَمَ اللَّهُ أَجْرَكَ وَأَحْسَنَ عَزَاكَ وَغَفَرَ لِمِيتِكَ.

‘May Allāh magnify your reward, make better your solace and forgive your deceased.’⁹⁵

58. Placing the deceased in the grave

(163)

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ.

‘In the name of Allāh and upon the Sunnah of the Messenger of Allāh.’

59. After burying the deceased

(164)

94 The words [فَلْتَصْبِرْ وَلْتَحْتَسِبْ] are commands in the feminine 3rd person form, so they will need to be changed with respect to whom is being addressed.

95 This is the saying of some of the scholars, not a Ḥadīth.

‘After the Prophet ﷺ would bury the deceased he would stand by the grave and say: ‘Seek forgiveness for your brother and pray that he remains firm, for he is now being questioned’.

60. Visiting the graves

(165)

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا
 إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ [وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا
 وَالْمُسْتَأْخِرِينَ] نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

‘Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allāh willing, be united with you, may Allāh have mercy upon those already called and those still delayed among us all. We ask Allāh for well-being for us and you.’

61. During a wind storm

(166)

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا.

‘O Allāh, I ask You for it’s goodness and I take refuge with You from it’s evil.’

(167)

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا ، وَخَيْرَ مَا
أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا ، وَشَرِّ مَا فِيهَا وَشَرِّ مَا
أُرْسِلَتْ بِهِ.

‘O Allāh, I ask You for it’s goodness, the good within it, and the good it was sent with, and I take refuge with You from it’s evil, the evil within it, and from the evil it was sent with.’

62. Upon hearing thunder

(168)

When ‘Abdullāh Ibn az-Zubayr رضي الله عنه used to hear thunder he would stop talking and say:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ
خِيفَتِهِ.

‘How perfect He is, [The One] Whom the thunder declares His perfection with His praise, as do the angels out of fear of Him.’

63. Supplication for rain

(169)

اللَّهُمَّ أَسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيْعًا ، نَافِعًا غَيْرَ ضَارٍّ ،
عَاجِلًا غَيْرَ آجِلٍ .

‘O Allāh, send upon us helpful, wholesome and healthy rain, beneficial not harmful rain, now, not later.’

(170)

اللَّهُمَّ أَغْنِنَا ، اللَّهُمَّ أَغْنِنَا ، اللَّهُمَّ أَغْنِنَا .

‘O Allāh, relieve us, O Allāh, relieve us, O Allāh, relieve us.’

(171)

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ ، وَأَنْشُرْ رَحْمَتَكَ وَأَحْيِ
بَلَدَكَ الْمَيِّتَ .

‘O Allāh, provide water for Your servants and Your cattle, spread out Your mercy and resurrect Your dead land.’

64. When it rains

(172)

اللَّهُمَّ صَيِّبًا نَافِعًا .

‘O Allāh, may it be a beneficial rain cloud.’

65. After rainfall

(173)

مُطَرَّنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ.

‘We have been given rain by the grace and mercy of Allāh.’

66. Asking for clear skies

(174)

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامِ وَالظُّرَابِ ،
وَبُطُونِ الْأَوْدِيَةِ ، وَمَنَابِتِ الشَّجَرِ .

‘O Allāh, let the rain fall around us and not upon us, O Allāh, [let it fall] on the pastures, hills, valleys and the roots of trees.’

67. Upon sighting the crescent moon

(175)

اللَّهُ أَكْبَرُ ، اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ ، وَالْإِيمَانِ وَالسَّلَامَةِ
وَالْإِسْلَامِ ، وَالتَّوْفِيقِ لِمَا تُحِبُّ رَبَّنَا وَتَرْضَى ، رَبُّنَا

وَرَبُّكَ اللَّهُ.

‘Allāh is the greatest. O Allāh, let the crescent loom above us in safety, faith, peace, and Islām, and in agreement with all that You love and pleases You, O our Lord. Our Lord and your Lord is Allāh.’

68. Upon breaking fast

(176)

ذَهَبَ الظَّمَأُ ، وَابْتَلَّتِ الْعُرُوقُ ، وَتَبَّتِ الْأَجْرُ إِنْ شَاءَ
اللَّهُ.

‘The thirst has gone and the veins are moistened, and reward is confirmed, if Allāh wills.’

(177)

‘Abdullāh Ibn ‘Amr Ibn al-’Aws رضى الله عنه related that the Messenger of Allāh ﷺ said: ‘Indeed the fasting person has at the time of breaking fast, a supplication which is not rejected’. Ibn Abū Mulaykah رحمه الله said: ‘I Heard ‘Abdullāh Ibn ‘Umar say when he broke his fast:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ

تَغْفِرَ لِي.

‘O Allāh, I ask You by Your mercy which envelopes all things, that You forgive me.’

69. Supplication before eating

(178)

‘When you are about to eat, you should say:

بِسْمِ اللَّهِ.

...and if you forget to say it before starting, then you should say [when you remember] :

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ.

‘In the name of Allāh in its beginning and end.’

(179)

‘Whomever Allāh feeds, should say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ.

‘O Allāh, bless it for us and feed us better than it.’

...and whomever Allāh gives milk to drink, should say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

‘O Allāh, bless it for us and give us more of it.’

70. Upon completing the meal

(180)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ
مَنِّي وَلَا قُوَّةٍ.

‘All praise is for Allāh who fed me this and provided it for me without any might nor power from myself.’

(181)

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلَا
مُودَعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبُّنَا.

‘Allāh be praised with an abundant beautiful blessed praise, a never-ending praise, a praise which we will never bid farewell to and an indispensable praise, He is our Lord⁹⁶.’

96 There are other views as regard to the understanding of this supplication, from them: ‘Allāh be praised with an abundant beautiful blessed praise. He is The One Who is sufficient, feeds and is not fed, The One Who is

71. Supplication of the guest for the host

(182)

اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ وَارْحَمَهُمْ.

‘O Allāh, bless for them, that which You have provided them, forgive them and have mercy upon them.’

72. Supplication said to one offering a drink or to one who intended to do that

(183)

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي.

‘O Allāh, feed him who fed me, and provide with drink him who provided me with drink.’

73. When breaking fast in someone’s home

(184)

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ،
وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ.

longed for, along with that which is with Him and The One Who is needed, He is our Lord.’

‘May the fasting break their fast in your home, and may the dutiful and pious eat your food, and may the angels send prayers upon you.’

**74. Supplication said by one fasting when
presented with food and does not break his fast**

(185)

‘If you are invited [to a meal] then answer. If you happen to be fasting, then supplicate [for those present] and if you are not fasting, then eat.’

75. When insulted while fasting

(186)

إِنِّي صَائِمٌ ، إِنِّي صَائِمٌ.

‘I am fasting, I am fasting.’

**76. Supplication said upon seeing the early or
premature fruit**

(187)

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا
فِي صَاعِنَا وَبَارِكْ لَنَا فِي مُدَّنَا.

‘O Allāh, bless our fruit for us, bless our town for us, bless our ṣā’⁹⁷ for us and bless our mudd for us.’

77. Upon sneezing

(188)

‘When one of you sneezes he should say:

الْحَمْدُ لِلَّهِ.

‘All praise is for Allāh’

...and his brother or companion should say to him:

يَرْحَمُكَ اللَّهُ.

‘May Allāh have mercy upon you.’

...and he[i.e. the one who sneezed] replies back to him:

يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ.

‘May Allāh guide you and rectify your condition.’

78. What is said to a kāfir when he sneezes

(189)

⁹⁷ A ṣā’ is equivalent to four mudds and a mudd is equivalent to a dry measure of an average man’s two palms.

يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ.

‘May Allāh guide you and rectify your condition.’

79. Supplication said to the newlywed

(190)

بَارَكَ اللَّهُ لَكَ ، وَبَارَكَ عَلَيْكَ ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

‘May Allāh bless for you [your spouse] and bless you, and may He unite both of you in goodness.’

80. The groom’s supplication on the wedding night or when buying an animal

(191)

When you marry a woman or buy a maidservant, you should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

‘O Allāh, I ask You for the goodness within her and the goodness that you have made her inclined towards, and I take refuge with You from the evil within her and the evil that you have made her inclined towards.’

...and if you buy a camel, then you should take hold of it's hump and say likewise.'

81. Before sexual intercourse

(192)

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

'In the name of Allāh. O Allāh, keep the devil away from us and keep the devil away from what you have blessed us with.'

82. When angry

(193)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

'I take refuge with Allāh from the accursed devil.'

83. Supplication said upon seeing someone in trial or tribulation⁹⁸

(194)

⁹⁸ This supplication is to be said to one's self, not directly to the one in trial or tribulation.

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى
كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا.

‘All praise is for Allāh Who saved me from that which He tested you with and Who most certainly favoured me over much of His creation.’

84. Remembrance said at a sitting or gathering etc.

(195)

Ibn ‘Umar رضي الله عنه said: It would be counted that the Messenger of Allāh ﷺ would say one hundred times at any one sitting before getting up:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ.

‘O my Lord, forgive me and turn towards me [to accept my repentance]. Verily You are The Oft-Returning, The Oft-Forgiving.’

85. Supplication for the expiation of sins said at the conclusion of a sitting or gathering etc.

(196)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ

أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

‘How perfect You are O Allāh, and I praise You. I bear witness that None has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.’⁹⁹

86. Returning a supplication of forgiveness

(197)

‘Abdullāh Ibn Sarjis ؓ said: ‘ I went to see the Prophet ﷺ and ate from his food and then said to him:

غَفَرَ اللَّهُ لَكَ يَا رَسُولَ اللَّهِ.

‘May Allāh forgive you, O Messenger of Allāh.’

...he ؓ replied:

99 ‘Ā’ishah رضي الله عنها said: ‘Whenever The Messenger of Allāh ﷺ would betake a seat, read Qur’ān or pray, he would always conclude it with certain words, I [i.e. ‘Ā’ishah] said: O Messenger of Allāh ﷺ, I have noticed that whenever you betake a seat, read Qur’ān or pray, you always conclude it with these words. He said: Yes, whoever speaks good, it [i.e., the supplication] will be a seal for that goodness and whoever speaks ill, it will be an atonement for him...’ Related by An-Nasa’ī in [‘Amal al-Yawm wa Al-Laylah], 308 and Aḥmad 6/77. Dr Fārūq Ḥamādah declared its chain to be authentic in his checking of An-Nasa’ī’s ‘Amal al-Yawm wa Al-Laylah, pg. 273.

وَلَكَ.

‘and you.’

87. Supplication said to one who does you a favour

(198)

‘If someone does you a favour and you say:

جَزَاكَ اللَّهُ خَيْرًا.

‘May Allāh reward you with goodness.’

...then you have indeed excelled in praising him.’

88. Protection from the Dajjāl¹⁰⁰

(199)

‘Whoever memorises the first ten Āyāt of sūrah al-Kahf will be protected from Dajjāl.’

One should also seek refuge with Allāh from the tribulations of the Dajjāl after the last tashahhud of every prayer¹⁰¹.

¹⁰⁰ See footnote 31.

¹⁰¹ Refer to supplications 55 and 56.

89. Supplication said to one who pronounces his love for you, for Allāh's sake

(200)

أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ.

‘May He, for whom you have loved me, love you.’

90. Supplication said to one who has offered you some of his wealth

(201)

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

‘May Allāh bless for you, your family and wealth.’

91. Supplication said to the debtor when his debt is settled

(202)

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ ، إِنَّمَا جَزَاءُ السَّلْفِ
الْحَمْدُ وَالْأَدَاءُ.

‘May Allāh bless for you, your family and wealth.
Surely commendation and payment are the reward

for a loan.’

92. Supplication for fear of shirk¹⁰²

(203)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ ،
وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ .

‘O Allāh, I take refuge in You lest I should commit shirk with You knowingly and I seek Your forgiveness for what I do unknowingly.’

93. Returning the supplication of one who says ‘May Allāh bless you’

(204)

‘Ā‘ishah رضي الله عنها reported that the Messenger of Allāh ﷺ was given a sheep and he ordered for it’s distribution. When the servant would come back [from distributing it], ‘Ā‘ishah would ask: ‘What did they say?’, he replied: ‘They would supplicate:

بَارَكَ اللَّهُ فِيكُمْ .

¹⁰² See footnote 53.

‘May Allāh bless you all.’

...’Ā‘ishah would then say:

وَفِيهِمْ بَارَكَ اللَّهُ.

‘and may Allāh bless them.’

...we return their supplication in a similar way and our reward remains with us.

94. Forbiddance of ascribing things to omens¹⁰³

(205)

اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ وَلَا خَيْرَ إِلَّا خَيْرُكَ وَلَا إِلَهَ
غَيْرُكَ.

‘O Allāh, there is no omen but there is reliance on You, there is no good except Your good and none has the right to be worshipped except You.’¹⁰⁴

103 This supplication is used whenever one initially thinks a casual event or occurrence to foretell good or evil, using it as a basis to determine which action he should undertake, but he then denounces such a link, relies on Allāh and then says this supplication as an expiation for this act, since it falls under the category of shirk.

104 As for optimism, this used to impress the Prophet ﷺ. This is why on one occasion he heard a man say a good word that impressed him to which he remarked, ‘We have taken your optimism from your mouth.’ Related by Abu Dawūd and Aḥmad and declared Ṣaḥīḥ by Al-Albānī in [Al-Aḥādīth aṣ-Ṣaḥīḥah], 2/363.

95. When mounting an animal or any means of transport

(206)

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا
كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ، الْحَمْدُ لِلَّهِ ،
الْحَمْدُ لِلَّهِ ، الْحَمْدُ لِلَّهِ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ
، سُبْحَانَكَ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي ، فَإِنَّهُ لَا
يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ .

‘In the name of Allāh and all praise is for Allāh. How perfect He is, the One Who has placed this [transport] at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. All praise is for Allāh, All praise is for Allāh, All praise is for Allāh. Allāh is the greatest, Allāh is the greatest, Allāh is the greatest. How perfect You are, O Allāh, verily I have wronged my soul, so forgive me, for surely none can forgive sins except You.’

96. Supplication for travel

(207)

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، سُبْحَانَ الَّذِي سَخَّرَ
لَنَا هَذَا وَمَا كُنَّا لَهُ مُقَرَّرِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ،
اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى ، وَمِنْ
الْعَمَلِ مَا تَرْضَى ، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْمَوِ
عَنَّا بُعْدَهُ ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ ، وَالْخَلِيفَةُ
فِي الْأَهْلِ ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ ،
وَكَاثِبَةِ الْمَنْظَرِ وَسَوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ .

‘Allāh is the greatest, Allāh is the greatest, Allāh is the greatest, How perfect He is, The One Who has placed this [transport] at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allāh, we ask You for birr and taqwā¹⁰⁵ in this journey of ours, and we ask You for deeds which please You. O Allāh, facilitate our journey and let us cover it’s distance quickly. O Allāh, You are The Companion on the

105 Birr and Taqwā: Two comprehensive terms which individually, refer to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions. When combined together, birr refers to doing those actions which have been commanded and taqwā refers to avoiding those actions which have been prohibited.

journey and The Successor¹⁰⁶ over the family, O Allāh, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill fated outcome with wealth and family.’

...upon returning the same supplication is recited with the following addition:

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

‘We return, repent, worship and praise our Lord.’

97. Supplication upon entering a town or village etc.

(208)

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ ، وَرَبَّ
الْأَرْضَيْنِ السَّبْعِ وَمَا أَقْلَلْنَ ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلْنَ
وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنَ . أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ
أَهْلِهَا وَخَيْرَ مَا فِيهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا
، وَشَرِّ مَا فِيهَا .

106 See footnote 92.

‘O Allāh, Lord of the seven heavens and all that they envelop, Lord of the seven earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask You for the goodness of this village, the goodness of its inhabitants and for all the goodness found within it and I take refuge with You from the evil of this village, the evil of its inhabitants and from all the evil found within it.’

98. When entering the market

(209)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
 ، يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ ، بِيَدِهِ الْخَيْرُ وَهُوَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

‘None has the right to be worshipped except Allāh, alone, without any partner, to Him belongs all sovereignty and praise. He gives life and causes death, and He is living and does not die. In His hand is all good and He is over all things, omnipotent.’

99. Supplication for when the mounted animal [or mean of transport] stumbles

(210)

بِسْمِ اللَّهِ

‘In the name of Allāh.’

100. Supplication of the traveller for the resident

(211)

أَسْتَوْدِعُكُمُ اللَّهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ.

‘I place you in the trust of Allāh, whose trust is never misplaced.’

101. Supplication of the resident for the traveller

(212)

أَسْتَوْدِعُ اللَّهَ دِينَكَ ، وَأَمَانَتَكَ ، وَخَوَاتِيمَ عَمَلِكَ.

‘I place your religion, your faithfulness and the ends of your deeds in the trust of Allāh.’

(213)

زَوَّدَكَ اللَّهُ التَّقْوَى ، وَغَفَرَ ذَنْبَكَ ، وَيَسَّرَ لَكَ الْخَيْرَ
حَيْثُمَا كُنْتَ.

‘May Allāh endow you with taqwā¹⁰⁷, forgive your sins and facilitate all good for you, wherever you be.’

102. Remembrance while ascending or descending (214)

Jābir رضي الله عنه said: While ascending, we would say:

اللَّهُ أَكْبَرُ.

‘Allāh is the greatest.’

...and when descending, we would say:

سُبْحَانَ اللَّهِ.

‘How perfect Allāh is.’

103. Prayer of the traveller as dawn approaches (215)

سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا. رَبَّنَا صَاحِبِنَا
، وَأَفْضَلُ عَلَيْنَا عَائِداً بِاللَّهِ مِنَ النَّارِ.

‘May a witness, be witness to our praise of Allāh for

¹⁰⁷ See previous footnote.

His favours and bounties upon us. Our Lord, protect us, show favour on us and deliver us from every evil. I take refuge in Allāh from the fire.’

104. Stopping or lodging somewhere

(216)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

‘I take refuge in Allāh’s perfect words from the evil that He has created.’

105. While returning from travel

(218)

Ibn ‘Umar رضي الله عنه reported that the Messenger of Allāh ﷺ on return from a battle or from performing the pilgrimage would say at every high point:

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ .

‘Allāh is the greatest, Allāh is the greatest, Allāh is the greatest.’

...and then he would say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، آيُونَ تَائِبُونَ ، عَابِدُونَ

لِرَبِّنَا حَامِدُونَ ، صَدَقَ اللَّهُ وَعْدَهُ ، وَنَصَرَ عَبْدَهُ وَهَزَمَ
الْأَحْزَابَ وَحْدَهُ.

‘None has the right to be worshipped except Allāh, alone, without any partner. To Him belong all sovereignty and praise, and He is over all things omnipotent. We return, repent, worship and praise our Lord. Allāh fulfilled His promise, aided His Servant, and single-handedly defeated the allies.’

106. What to say upon receiving pleasing or displeasing news

(218)

When he ﷺ used to receive pleasant news, he ﷺ would say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

‘All Praise is for Allāh by whose favour good works are accomplished.’

...and upon receiving displeasing news, he ﷺ would say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

‘All Praise is for Allāh in all circumstances.’

107. Excellence of sending prayers upon the Prophet ﷺ

(219)

The Prophet ﷺ said: ‘Whoever sends a prayer upon me, Allāh sends ten upon him.’

(220)

He ﷺ also said: ‘Do not take my grave as a place of habitual ceremony. Send prayers upon me, for verily your prayers reach me wherever you are.’

(221)

He ﷺ also said: ‘The miser is one whom when I am mentioned to him, fails to send prayers upon me.’

(222)

He ﷺ said: “Allāh has Angels who roam the earth and convey salām to me from my ummah.”

(223)

He ﷺ also said: “Whenever someone sends salām upon me, Allāh returns my soul to me so that I may return salām to that person.”

108. Spreading the Islāmic greeting

(224)

The Messenger of Allāh ﷺ said: ‘You shall not enter

paradise until you believe, and you shall not believe until you love one another. Shall I not inform you of something, if you were to act upon it, you will indeed achieve mutual love for one another? Spread salām amongst yourselves.’

(225)

‘Ammār رضي الله عنه said: ‘Three characteristics, whoever combines them, has completed his faith: to be sincerely just, to spread greetings to all people and to spend [charitably] out of the little you have.’

(226)

‘Abdullāh Ibn ‘Amr رضي الله عنه reported that a man asked the Prophet ﷺ: ‘Which Islām is the best?’. He ﷺ replied: Feed [the poor], and greet those whom you know as well as those whom you do not.’

109. Returning a greeting to a kāfir

(227)

‘When the people of the Book greet you, reply by saying:

وَعَلَيْكُمْ

‘And upon you.’

110. Upon hearing a rooster crow or the braying of an ass

(228)

‘If you hear the crow of a rooster, ask Allāh for his bounty for it has seen an angel and if you hear the braying of an ass, seek refuge in Allāh for it has seen a devil.’

111. Supplication upon hearing the barking of dogs at night

(229)

‘If you hear the barking of dogs or the braying of asses at night, seek refuge in Allāh for they see what you do not.’

112. Supplication said for one you have insulted

(230)

اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ
الْقِيَامَةِ.

‘O Allāh, to any believer whom I have insulted, let that be cause to draw him near to You on the Day of Resurrection.’

113. The etiquette of praising a fellow Muslim

(231)

He ﷺ said: ‘If anyone of you is impelled to praise his brother, then he should say: ‘I deem so-and-so to be...and Allāh is his reckoner...and I don’t praise anyone, putting it [i.e., my praising] forward, in front of Allāh’s commendation, however I assume him to be such and such’ - if he knows that of him.’

114. What to say when praised

(232)

اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ ، وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ ، [وَاجْعَلْنِي خَيْرًا مِمَّا يَظُنُّونَ].

‘O Allāh, do not hold me to account for what they say [about me], forgive me for that which they do not know [about me] and make me better than what they perceive [me to be].

115. The Talbiyah for Hajj or ‘Umrah

(233)

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ، إِنَّ
الْحَمْدَ وَالنِّعْمَةَ ، لَكَ وَالْمُلْكَ ، لَا شَرِيكَ لَكَ.

‘Here I am O Allāh, [in response to Your call], here

I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.'

116. At the black stone

(234)

'The Prophet ﷺ circled the Ka'bah on a camel, every time he reached the black stone he would point to it with his staff and say:

اللَّهُ أَكْبَرُ.

'Allāh is the greatest.'

117. Supplication said between the Yemeni corner and the black stone [at the Ka'bah]

(235)

The Prophet ﷺ used to say between the Yemeni corner and the black stone:

قِنَا حَسَنَةَ الْآخِرَةِ وَفِي حَسَنَةِ الدُّنْيَا فِي ءَاتِنَا رَبَّنَا ﴿﴾
﴿﴾ النَّارِ عَذَابَ وَ

[al-Baqarah: 201]

'O our Lord, grant us the best in this life and the best in the next life, and protect us from the

punishment of the Fire.’

118. When standing at Mount aş-Şafā and Mount al-Marwah

(236)

Jābir رضي الله عنه said when describing the Prophet’s صلى الله عليه وسلم pilgrimage: ‘...and when he approached mount aş-Şafa he recited:

اللَّهُ شَعَائِرُ مِنَ وَالْمَرَّةَ الصَّافَا ﴿إِنَّ...﴾
أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ.

‘Indeed aş-Şafā and al-Marwah are from the places of worship of Allāh...’

‘I begin with what Allāh began with.’

...so he started with aş-Şafā and climbed it until he could see the Ka’bah, he then faced it and said:

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ.

‘Allāh is the greatest, Allāh is the greatest, Allāh is the greatest.’

...and then he would say the following three times

making a supplication¹⁰⁸ after each time:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ، أَنْجَزَ
وَعْدَهُ ، وَنَصَرَ عَبْدَهُ ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

‘None has the right to be worshipped except Allāh, alone, without any partner. To Him belong all sovereignty and praise and He is over all things omnipotent. None has the right to be worshipped except Allāh alone. He fulfilled His promise, aided His Servant and single-handedly defeated the allies.’

...he ﷺ would repeat this action at Marwah.

119. The Day of ‘Arafah

(237)

‘The best of supplications is the supplication on the day of ‘Arafah and the best which I and the Prophets before me have said is:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

¹⁰⁸ One should make a personal supplication.

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

‘None has the right to be worshipped except Allāh, alone, without any partner. To Him belong all praise and sovereignty and He is over all things omnipotent.’

120. At the Sacred Site [al-Mash’ar al-Ḥaram]

(238)

Jābir رضي الله عنه said: ‘He ﷺ rode al-QaswR2¹⁰⁹ until he reached al-Mash’ar al-Ḥaram, he then faced the qiblah, supplicated to Allāh, and extolled His greatness and oneness. He stood until the sun shone but left before it rose.’

121. When throwing each pebble at the Jamarāt¹¹⁰

(239)

Every time the Prophet ﷺ threw a pebble at any of the three jamarāt, he would say:

اللَّهُ أَكْبَرُ.

‘Allāh is the greatest.’

109 The name of the Prophet’s ﷺ camel.

110 Stoning the three areas at Minā during Ḥajj.

...on completion of the first jamarah, he advanced a little, stood facing the qiblah, raised his hands and supplicated. He also did this after the second jamarah but not the third.'

122. What to say at times of amazement and delight

(240)

سُبْحَانَ اللَّهِ!

‘How perfect Allāh is!’

(241)

اللَّهُ أَكْبَرُ!

‘Allāh is the greatest!’

123. What to do upon receiving pleasant news

(242)

The Prophet ﷺ would prostrate in gratitude to Allāh تعالى upon receiving news which pleased him or which caused pleasure.

124. What to say and do when feeling some pain in the body

(243)

‘Place your hand at the site of the pain and say:

بِسْمِ اللَّهِ. [ثلاثاً]

‘In the name of Allāh.’ [three times]

...then supplicate seven times:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ.

‘I take refuge in Allāh and within His omnipotence from the evil that I feel and am wary of.’

125. What to say when in fear of afflicting something or someone with one’s eye¹¹¹

(244)

‘If you see something from your brother, yourself or wealth which you find impressing, then invoke blessings for it, for the evil eye is indeed true’.

111 The Evil Eye: To look at something and be impressed with it, causing harm to befall it. This “looking” may or may not involve jealousy, and can occur unintentionally, indeed be part of a person’s nature! A person can even inflict harm on himself.

From the supplications for the protection against the Evil Eye:

اللَّهُمَّ بَارِكْ عَلَيْهِ.

‘O Allāh, send blessings upon him.’

مَا شَاءَ اللَّهُ، لَا قُوَّةَ إِلَّا بِاللَّهِ.

‘[This is] that which Allāh has willed, there is no power except with Allāh.’

126. What to say when startled

(245)

لَا إِلَهَ إِلَّا اللَّهُ.

‘None has the right to be worshipped except Allāh.’

127. When slaughtering or offering a sacrifice

(246)

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ [اللَّهُمَّ مِنْكَ وَلَكَ] اللَّهُمَّ تَقَبَّلْ مِنِّي.

‘In the name of Allāh, and Allāh is the greatest. O Allāh, it is from You and belongs to You, O Allāh, accept this from me.’

128. To ward off the deception of the obstinate Shayṭāns

(247)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ ، وَبَرًّا وَذَرًّا ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يَخْرُجُ فِيهَا ، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا ، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ

وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ
يَا رَحْمَنُ.

‘I take refuge within Allāh’s perfect words which no righteous or unrighteous person can transgress, from all the evil that He has created, made and originated. [I take refuge] from the evil that descends from the sky and the evil that rises up to it. [I take refuge] from the evil that is spread on earth and the evil that springs from her, and I take refuge from the evil of the tribulations of night and day, and the evil of one who visits at night except the one who brings good, O Merciful One.’

129. Seeking forgiveness and repentance

(248)

‘The Messenger of Allāh ﷺ said: ‘By Allāh, I seek forgiveness and repent to Allāh, more than seventy times a day.’

(249)

He ﷺ also said: ‘O People, Repent to Allāh! Verily I repent to Him a hundred times a day.’

(250)

He ﷺ also said: ‘Whoever says:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

‘I seek Allāh’s forgiveness, besides whom, none has the right to be worshipped except He, The Ever Living, The Self-Subsisting and Supporter of all, and I turn to Him in repentance.’

...Allāh would forgive him even if he was one who fled during the advance of an army.’

(251)

He ﷺ said: ‘The nearest the Lord comes to His servant is in the middle of the night, so if you are able to be of those who remember Allāh at that time, then be so.’

(252)

He ﷺ also said: ‘The nearest a servant is to his Lord is when he is prostrate, so supplicate much therein.’

(253)

He ﷺ also said: ‘Verily my heart becomes preoccupied¹¹², and verily I seek Allāh’s forgiveness

¹¹² i.e. in a state of ‘forgetfulness’. The Prophet ﷺ always used to increase in his remembrance of his Lord, in attaining a nearness to Allāh and having consciousness of Allāh to the extent that if this intensity lessened in anyway, he would regard it as a sin and would then race to seek forgiveness from Allāh. See Jāmi‘ Al-UJNl 4/386.

a hundred times a day.’

130. Excellence of remembrance and glorification of Allāh

(254)

‘Whoever says:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. [مائة مرة]

‘How perfect Allāh is and I praise Him.’

...a hundred times during the day, his sins are wiped away, even if they are like the foam of the sea.’¹¹³

(255)

Abū Ayūb al-Anṣārī رحمته الله related that The Prophet ﷺ said: ‘Whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

‘None has the right to be worshipped except Allāh, alone, without any partner. To Him belong all sovereignty and praise and He is over all things

¹¹³ See (91) regarding the virtue of saying this one hundred times in the morning and evening.

omnipotent.’

...ten times, is like one who has freed four souls from among the children of Isrā‘īl.’¹¹⁴

(256)

Abū Hurayrah رضي الله عنه reported that the Messenger of Allāh ﷺ said: ‘[There are] Two words, [which are] light on the tongue, heavy on the Scale and beloved to The Most Gracious:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَسُبْحَانَ اللَّهِ الْعَظِيمِ.

‘How perfect Allāh is and I praise Him. How perfect Allāh is, The Supreme.’

(257)

Abū Hurayrah رضي الله عنه reported that the Messenger of Allāh ﷺ said: ‘Saying:

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ
أَكْبَرُ.

‘How perfect Allāh is, and all praise is for Allāh. None has the right to be worshipped except Allāh,

¹¹⁴ See (93) concerning the virtue of one who says this one hundred times a day.

and Allāh is the greatest.’

...is more beloved to me than everything the sun has risen over.’

(258)

Sa’ad رضي الله عنه said: ‘We were sitting with the Messenger of Allāh ﷺ, and he said: ‘Are any of you unable to gain a thousand good deeds each day?’ Somebody then asked him ﷺ: How does one achieve a thousand good deeds? He replied: ‘He should say:

سُبْحَانَ اللَّهِ.

‘How perfect Allāh is.’

...one hundred times, for a thousand good deeds are recorded for him or a thousand bad deeds are wiped away.’

(259)

Jābir رضي الله عنه related that the Prophet ﷺ said: ‘Whoever says:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ.

‘How perfect Allāh is, The Supreme, and I praise Him.’

...a palm tree is planted for him in Paradise.’

(260)

‘Abdullāh Ibn Qays رضى الله عنه related that the Prophet ﷺ said to him: ‘ O ‘Abdullāh Ibn Qays, shall I not inform you of a treasure from the treasures of paradise?’ He رضى الله عنه then said: ‘Say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

‘There is no might nor power except with Allāh.’

(261)

‘The most beloved words to Allāh are four:

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ
أَكْبَرُ.

‘How perfect Allāh is, all praise is for Allāh. None has the right to be worshipped except Allāh and Allāh is the greatest.’

...it does not matter which of them you start with.’

(262)

Sa’id Ibn Abū Waqqās رضى الله عنه narrated that a man came to the Messenger of Allāh ﷺ and said to him: ‘Teach me something which I should say?’ He رضى الله عنه said: ‘Say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، اللَّهُ أَكْبَرُ كَبِيرًا ،
وَالْحَمْدُ لِلَّهِ كَثِيرًا ، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ، لَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ.

‘None has the right to be worshipped except Allāh, alone without any partner. Allāh is most great and much praise is for Allāh. How perfect Allāh is, Lord of the worlds. There is no might nor power except with Allāh, The Exalted in might, The Wise.’

...the man then said: ‘These are for my Lord, and what is for me?’ He ﷺ replied: ‘Say:

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَارْزُقْنِي.

‘O Allāh, forgive me, have mercy upon me, guide me and grant me sustenance.’¹¹⁵

(263)

Ṭariq al-Ashja1X ؓ said: ‘When someone would embrace Islām, the Prophet ﷺ would teach him how to perform prayer and then order him to supplicate with the following words:

¹¹⁵ Abū Dawūd added: “When the Bedouin left, the Prophet ﷺ said, ‘He has indeed filled his hands with good.’” 1/220

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَعَافِنِي
وَارْزُقْنِي.

‘O Allāh, forgive me, have mercy upon me, guide me, give me health and grant me sustenance.’

(264)

Jābir Ibn ‘Abdullāh ﷺ related that the Messenger of Allāh ﷺ said: ‘Verily, the best supplication is:

الْحَمْدُ لِلَّهِ.

‘All praise is for Allāh.’

...and indeed, the best form of remembrance is:

لَا إِلَهَ إِلَّا اللَّهُ.

‘None has the right to be worshipped except Allāh.’

(265)

‘The everlasting righteous deeds:

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ
، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

‘How perfect Allāh is, and all praise is for Allāh.

None has the right to be worshipped except Allāh, and Allāh is the greatest. There is no might nor power except with Allāh.’

131. How the Prophet ﷺ made tasbīḥ¹¹⁶

(266)

‘Abdullāh Ibn ‘Amr ؓ said: ‘I saw the Prophet ﷺ make tasbīḥ with his right hand.’

132. Etiquette of retiring for the night

(267)

‘When night falls [i.e., at al-Maghrib], restrain your children [from going out] because at such time the devils spread about. After a period of time has passed, let them be. Shut your doors and mention Allāh’s name, for verily the devil does not open a shut door, tie up your water-skins and mention Allāh’s name, cover your vessels with anything and mention Allāh’s name and put out your lamps.’

O Allāh, send peace and blessings upon our Prophet Muḥammad, his companions, and his family and all those who follow them in righteousness till the Day of Reckoning.

¹¹⁶ Tasbīḥ, it means here, to say:

سبحان الله ، الحمد لله ، الله أكبر.

Amīn.

Aḥādīth Sources

- (1) Al-Bukhārī with Al-Fath 11/113 and Muslim 4/2083.
- (2) Al-Bukhārī with Al-Fath 3/39 and others. This specific wording is from Ibn Mājah, see: Ṣaḥīḥ Ibn Mājah 2/335.
- (3) At-Tirmizī 5/473, see: Ṣaḥīḥ At-Tirmizī 3/144.
- (4) Al-Bukhārī with Al-Fath 8/237 and Muslim 1/530.
- (5) Abū Dawūd, At-Tirmizī and Ibn Mājah, see: Irwā Al-Ghālīl 7/47.
- (6) Abū Dawūd, At-Tirmizī and Al-Baghawī, see: Al-Albānī's [Mukhtaṣar Shamā'il At-Tirmizī], Pg 48.
- (7) Abū Dawūd 4/41. see: Ṣaḥīḥ Abū Dawūd 2/760.
- (8) Ibn Mājah 2/1178 and Al-Baghawī 12/41, see: Ṣaḥīḥ Ibn Mājah 2/275.
- (9) At-Tirmizī 2/505 and others, see: Al-Irwā 49 and Ṣaḥīḥ Al-Jāmi' 3/203.

- (10) Al-Bukhārī 1/45 and Muslim 1/283. The extra wording in brackets is related by Saʿīd Ibn Mansūr, see: Al-Fath 1/244.
- (11) Abū Dawūd, At-Tirmizī and Ibn Mājah. An-Nasaʿī reported it in [ʿAmal al-Yawm wa Al-Laylah], see: checking of ʿAwn Al-Maʿbūd 2/387.
- (12) Abū Dawūd, Ibn Mājah, and Aḥmad, see: Irwāʾ Al-Ghafil 1/122.
- (13) Muslim 1/209.
- (14) At-Tirmizī 1/78, see: Ṣaḥīḥ At-Tirmizī 1/18.
- (15) An-Nasaʿī in [ʿAmal al-Yawm wa Al-Laylah], Pg.173, see: Irwāʾ Al-Ghafil 1/135 and 2/94.
- (16) Abū Dawūd 4/325 and At-Tirmizī 5/490, see: Ṣaḥīḥ At-Tirmizī 3/151.
- (17) Abū Dawūd, At-Tirmizī, Ibn Mājah and An-Nasaʿī, see: Ṣaḥīḥ At-Tirmizī 3/152 and Ṣaḥīḥ Ibn Mājah 2/336.

- (18) Abū Dawūd 4/325. The great scholar Ibn Bāz declared its chain Hasan as in [Tuḥfah Al-Akhyār], pg. 28. In Ṣaḥīḥ Muslim, 2018: “If a person enters his house and remembers Allāh as he enters and when eating, shayṭān says [to his companions], ‘You have no place [here] tonight to sleep or eat’.”
- (19a) All of these features are in Al-Bukhārī 11/116, 6316 and Muslim 1/526, 529 & 530, 763.
- (19b) At-Tirmizī, 3419, 5/483.
- (19c) Related by Al-Bukhārī in [Al-Adab Al-Mufrad] 695, pg. 258. Al-Albānī declared its chain Ḍa‘īf in [Ṣaḥīḥ Al-Adab Al-Mufrad] 536.
- (19d) Ibn Hajar mentioned it in Fath Al-Bārī and he ascribed it to Ibn Abū Ḥatīm in the book of Ad-Du‘lB2. Refer to Al-Fath 11/118. He said: “Thus, a total of twenty-five different traits have been gathered in light of the various reports.”
- (20a) Abū Dawūd see: Ṣaḥīḥ Al-Jāmi‘ 4591.

- (20b) Ibn As-Sunnī 88, and Al-Albānī declared it Hasan.
- (20c) Abū Dawūd 1/126 see: Ṣaḥīḥ Al-Jāmi‘ 1/528.
- (20d) Muslim 1/494.
- (21) Refer to what has preceded: (20a, b, c & d). The last sentence is related by Ibn Mājah, see Ṣaḥīḥ Ibn Mājah 1/129
- (22) Al-Bukhārī 1/152, and Muslim 1/288.
- (23a) Muslim 1/290.
- (23b) The instruction to say it immediately after is related by Ibn Khuzaymah 1/220.
- (24) Muslim 1/288.
- (25) Al-Bukhārī 1/152. That which is between the brackets is related by Al-Bayhaqī 1/410. The great scholar ‘AbdullāzHz Ibn Bāz declared its chain to be Hasan, see [Tuḥfah Al-Akhyār], Pg. 38.
- (26) At-Tirmizī, Abū Dawūd, and Aḥmad. See: Irwā Al-Ghaḥlīl 1/262.
- (27) Al-Bukhārī 1/181, and Muslim 1/419.

- (28) Abū Dawūd, At-Tirmizī, Ibn Mājah and An-Nasaʿī, see: Ṣaḥīḥ At-Tirmizī 1/77 and Ṣaḥīḥ Ibn Mājah 1/135.
- (29) Muslim 1/534.
- (30) Muslim 1/534.
- (31) Abū Dawūd 1/203, Ibn Mājah 1/265, Aḥmad 4/85 and Muslim from the Ḥadīth of Ibn ʿUmar, may Allāh be pleased with them both, with a similar wording 1/420. There is an incident connected to it.
- (32) Al-Bukhārī with Al-Fath 3/3, 11/116, 13/371,423 & 465, and Muslim in a summarised form 1/532.
- (33) Abū Dawūd, At-Tirmizī, Ibn Mājah, An-Nasaʿī and Aḥmad, see: Ṣaḥīḥ At-Tirmizī 1/83.
- (34) Al-Bukhārī 1/199, Muslim 1/350.
- (35) Muslim 1/353 & Abū Dawūd 1/230.
- (36) Muslim 1/534, and Abū Dawūd, At-Tirmizī and An-Nasaʿī.
- (37) Abū Dawūd 1/230, An-Nasaʿī, and Aḥmad with a chain that is Hasan.
- (38) Al-Bukhārī with Al-Fath 2/282.

- (39) Al-Bukhārī with Al-Fath 2/284.
- (40) Muslim 1/346.
- (41) Abū Dawūd, At-Tirmizī, Ibn Mājah, An-Nasa'ī and Aḥmad, see: Ṣaḥīḥ At-Tirmizī 1/83.
- (42) Al-Bukhārī and Muslim, see (34).
- (43) Muslim 1/533, see (35).
- (44) Muslim 1/534 and others.
- (45) Abū Dawūd 1/230, Aḥmad and An-Nasa'ī. Al-Albānī declared it Ḍa'īf as in Ṣaḥīḥ Abū Dawūd, 1/166.
- (46) Muslim 1/350.
- (47) Muslim 1/352.
- (48) Abū Dawūd 1/231, see Ṣaḥīḥ Ibn Mājah 1/148.
- (49) Abū Dawūd, At-Tirmizī and Ibn Mājah, see: Ṣaḥīḥ At-Tirmizī 1/90 and Ṣaḥīḥ Ibn Mājah 1/148.
- (50) At-Tirmizī 2/474, Aḥmad 6/30 & Al-Ḥākim. Al-Ḥākim authenticated it and Az-Zahabī agreed. The extra wording is related by him 1/220.

- (51) At-Tirmizī 2/473 & Al-Hākim, who authenticated it and Az-Zahabī agreed 1/219.
- (52) Al-Bukhārī with Al-Fath 11/13 and Muslim 1/301.
- (53) Al-Bukhārī with Al-Fath 6/408.
- (54) Al-Bukhārī with Al-Fath 6/407, Muslim 1/306 and it is his wording.
- (55) Al-Bukhārī 2/102 and Muslim 1/412 and it is his wording.
- (56) Al-Bukhārī 1/202 and Muslim 1/412.
- (57) Al-Bukhārī 8/168 and Muslim 4/2078.
- (58) Muslim 1/534.
- (59) Abū Dawūd 2/86 and An-Nasa'ī 3/53. Al-Albānī declared it Ḍa'īf in Ṣaḥīḥ Abū Dawūd, 1/284.
- (60) Al-Bukhārī with Al-Fath 6/35.
- (61) Abū Dawūd and see: Ṣaḥīḥ Ibn Mājah 2/328.
- (62) An-Nasa'ī 3/54, 55 and Aḥmad 4/364. Al-Albānī declared it Ḍa'īf in Ṣaḥīḥ An-Nasa'ī, 1/281.

- (63) An-Nasa'ī's wording 3/52, Aḥmad 4/338 and Al-Albānī declared it Ḍa'īf in Ṣaḥīḥ An-Nasa'ī, 1/280.
- (64) Abū Dawūd, At-Tirmizī, Ibn Mājah & An-Nasa'ī, see: Ṣaḥīḥ Ibn Mājah 2/329.
- (65) Abū Dawūd 2/62 and At-Tirmizī 5/515, Ibn Mājah 2/1267 and Aḥmad 5/360, see: Ṣaḥīḥ Ibn Mājah 2/329 and Ṣaḥīḥ At-Tirmizī 3/163.
- (66) Muslim 1/414.
- (67) Al-Bukhārī 1/255 and Muslim 1/414.
- (68) Muslim 1/415.
- (69) Muslim 1/418.
- (70) Abū Dawūd 2/86 and An-Nasa'ī 3/68, see: Ṣaḥīḥ At-Tirmizī 2/8.
- (71) An-Nasa'ī in [‘Amal Al-Yawm wa Al-Laylah], 100 and Ibn As-Sunnī, 121. Declared Ḍa'īf by Al-Albānī in Ṣaḥīḥ Al-Jāmi‘ 5/339 and Silsilah Al-Aḥādīth As-Ṣaḥīḥah, 2/697, 972.
- (72) At-Tirmizī 5/515 and Aḥmad 4/227. Refer to it's validation in ‘Awn Al-Ma‘būd 1/300.

- (73) Ibn Mājah and others, see: Ṣaḥīḥ Ibn Mājah 1/152 and Majma‘ az-Zawā‘id 10/111.
- (74) Al-Bukhārī 7/162.
- (75) Related by Al-Ḥākim, 1/562 and declared Ḍa‘īf by Al-Albānī in Ṣaḥīḥ At-Targhīb wa At-Tarhīb, 1/273. He referenced it to An-Nasa‘ī and At-Ṭabarānī and said: “At-Ṭabarānī’s chain is good.”
- (76) Abū Dawūd 4/322 and At-Tirmizī 5/567. See Ṣaḥīḥ At-Tirmizī 3/182.
- (77) Muslim 4/2088.
- (78) At-Tirmizī 5/466 and see: Ṣaḥīḥ At-Tirmizī 3/142.
- (79) Al-Bukhārī 7/150.
- (80) Abū Dawūd 4/317, Al-Bukhārī related it in [Adab Al-Mufrad], 1201, An-Nasa‘ī in [‘Amal Al-Yawm Wa Al-Laylah], 9 and Ibn As-Sunnī 70. Shaykh Ibn Bāz declared the chains of Abū Dawūd and An-Nasa‘ī to be Hasan, see: [Tuḥfah Al-Akhyār], Pg. 23.

- (81) Abū Dawūd 4/318 and An-Nasaʿī in [‘Amal Al-Yawm Wa Al-Laylah], 7, Ibn As-Sunnī 41 and Ibn Hibbān [Mawārid], 2361. Shaykh Ibn Bāz declared it Hasan, see: [Tuḥfah Al-Akhyār], Pg. 24.
- (82) Abū Dawūd 4/324, Aḥmad 5/42, An-Nasaʿī in [‘Amal Al-Yawm Wa Al-Laylah], 22, Ibn As-Sunnī 69, Al-Bukhārī related it in [Adab Al-Mufrad]. Shaykh Ibn Bāz declared it Hasan, see: [Tuḥfah Al-Akhyār], Pg. 26.
- (83) Ibn As-Sunnī 71, Abū Dawūd related it as a statement of a Companion, 4/321. Shuʿayb and ‘Abdul-Qādir Al-Arnaʿūt declared it to be Ḍaʿīf, see ‘Awn Al-Maʿbūd 2/376.
- (84) Abū Dawūd and Ibn Mājah, see: Ṣaḥīḥ Ibn Mājah 2/332.
- (85) At-Tirmizī and Abū Dawūd, see: Ṣaḥīḥ At-Tirmizī 3/142.
- (86) Abū Dawūd 4/323, At-Tirmizī 5/465, Ibn Mājah and Aḥmad. see: Ṣaḥīḥ Ibn Mājah 2/332. Ibn Bāz declared its chain Hasan in [Tuḥfah Al-Akhyār], pg. 39.

- (87) Aḥmad 4/337, An-Nasaʿī in [ʿAmal Al-Yawm Wa Al-Laylah], 4, Ibn As-Sunnī 68, Abū Dawūd 4/318 and At-Tirmizī 5/465. It was declared Hasan by Ibn Bāz in [Tuḥfah Al-Akhyār], pg. 39.
- (88) Al-Ḥākim and he declared it Ḍaʿīf, Az-Zahabī agreed, 1/545. See: Ṣaḥīḥ At-Targhīb Wa At-Tarhīb 1/273.
- (89) Abū Dawūd 4/322. Shuʿayb and ʿAbdul-Qādir Al-Arnaʿūt declared its chain to be Hasan in the checking of ʿAwn Al-Maʿbūd 2/273.
- (90) Aḥmad 3/406 & 407, Ibn As-Sunnī 34 and Ibn As-Sunnī 34. See: Ṣaḥīḥ Al-Jāmiʿ 4/209.
- (91) Muslim 4/2071.

- (92) To say it ten times is recorded by An-Nasa'ī in 'Amal Al-Yawm wa Al-Laylah, 24. See Ṣaḥīḥ At-Targhīb wa At-Tarhīb, 1/272 and Tuḥfah Al-Akhyār of Ibn Bāz, pg. 44 and read about its virtue on pg. 146, 255. To say it once is recorded by Abū Dawūd 4/319, Ibn Mājah and Aḥmad 4/60. See Ṣaḥīḥ At-Targhīb wa At-Tarhīb, 1/270, Ṣaḥīḥ Abū Dawūd 3/957, Ṣaḥīḥ Ibn Mājah 2/331 and 'Awn Al-Ma'būd 2/377.
- (93) Al-Bukhārī 4/95 and Muslim 4/2071.
- (94) Muslim 4/2090.
- (95) Related by Ibn As-Sunnī in 'Amal Al-Yawm wa Al-Laylah, 54 and Ibn Mājah, 925. Shu'ayb and 'Abdul-Qādir Al-Arna'ūt declared its chain to be Hasan in the checking of 'Awn Al-Ma'būd 2/375.
- (96) Al-Bukhārī with Al-Faṭḥ, 11/101 and Muslim, 4/2075.
- (97) Aḥmad 2/290, An-Nasa'ī in 'Amal Al-Yawm wa Al-Laylah, 590 and Ibn As-Sunnī, 68. See Ṣaḥīḥ At-Tirmizī 3/187, Ṣaḥīḥ Ibn Mājah 2/266 and Tuḥfah al-Akhyār, pg. 45.

- (98) Related by At-Ṭabarānī with two chains, one of them is good. See Majma‘ az-Zawā‘id , 10/120 and Ṣaḥīḥ At-Targhīb wa At-Tarhīb, 1/273.
- (99) Al-Bukhārī with Al-Fath 9/62 and Muslim 4/1723.
- (100) Al-Bukhārī with Al-Fath 4/487.
- (101) Al-Bukhārī with Al-Fath 9/94 and Muslim 1/554.
- (102) Al-Bukhārī 11/126 and Muslim 4/2084.
- (103) Muslim 4/2083 and Aḥmad 2/79 with his wording.
- (104) Abū Dawūd 4/311, this is his wording. See: Ṣaḥīḥ At-Tirmizī 3/143.
- (105) Al-Bukhārī with Al-Fath 11/113 and Muslim 4/2083.
- (106) Al-Bukhārī with Al-Fath 7/71 and Muslim 4/2091.
- (107) Muslim 4/2084.
- (108) Muslim 4/2085.
- (109) Abū Dawūd 4/317 and see: Ṣaḥīḥ At-Tirmizī 3/142.

- (110) At-Tirmiẓī and An-Nasaʿī, see: Ṣaḥīḥ Al-Jāmi‘ 4/255.
- (111) Al-Bukhārī with Al-Faṭḥ 11/113 and Muslim 4/2081.
- (112) Al-Ḥākim and he declared it authentic, Az-Zahabī agreed 1/540, An-Nasaʿī in [‘Amal Al-Yawm Wa Al-Laylah] and Ibn As-Sunnī, see: Ṣaḥīḥ Al-Jāmi‘ 4/213.
- (113) Abū Dawūd 4/12 and see: Ṣaḥīḥ At-Tirmiẓī 3/171.
- (114a Muslim 4/1772 with his wording and Al-
) Bukhārī 7/24.
- (114b What is listed under the summary is related
) by Muslim 4/1772, 1773.
- (115) Muslim 4/1773.
- (116) Abū Dawūd, At-Tirmiẓī, Ibn Mājah, An-Nasaʿī, Aḥmad, Ad-Dārimī, Al-Ḥākim and Al-Bayhaqī. That which is in the brackets is related by Al-Bayhaqī. See: Ṣaḥīḥ At-Tirmiẓī 1/144, Ṣaḥīḥ Ibn Mājah 1/194 and Al-Irwā 2/172 of al-Albānī.

- (117) Abū Dawūd, At-Tirmizī, Ibn Mājah, An-Nasa'ī and Aḥmad. See Ṣaḥīḥ At-Tirmizī 3/180, Ṣaḥīḥ Ibn Mājah 1/194 and Al-Irwā 2/175.
- (118) Al-Bayhaqī in [As-Sunan Al-Kubrā] and he authenticated it's chain 2/211. Al-Albānī also declared it Ḍa'īf in [Al-Irwā] 2/170. It is the saying of 'Umar not the Prophet ﷺ.
- (119) An-Nasa'ī 3/244, Ad-Daraqutnī and others. That which is in the brackets is related by Al-Bayhaqī 2/31 and it's chain is Ḍa'īf, see: the checking of 'Awn Al-Ma'būd 1/337.
- (120) Aḥmad 1/391 and Al-Albānī declared it Ḍa'īf.
- (121) Al-Bukhārī 7/158.
- (122) Al-Bukhārī 7/154 and Muslim 4/2092.
- (123) Abū Dawūd 4/324 and Aḥmad 5/42. Declared Hasan by Al-Albānī in Ṣaḥīḥ Abū Dawūd, 3/959..
- (124) At-Tirmizī 5/529 and Al-Ḥākim and he declared it Ḍa'īf, Az-Zahabī agreed 1/505. See: Ṣaḥīḥ At-Tirmizī 3/168.
- (125) Abū Dawūd 2/87 and see: Ṣaḥīḥ Ibn Mājah 2/335.

- (126) Abū Dawūd 2/89. Al-Ḥākim declared it authentic and Aẓ-Zāhabī agreed 2/142.
- (127) Abū Dawūd 3/42 and At-Tirmizī 5/572 and see: Ṣaḥīḥ At-Tirmizī 3/183.
- (128) Al-Bukhārī 5/172.
- (129) Al-Bukhārī in Al-Adab Al-Mufrad, 707. Declared Ḍaʿīf by Al-Albānī in Ṣaḥīḥ Al-Adab Al-Mufrad, 545.
- (130) Al-Bukhārī in Al-Adab Al-Mufrad, 708. Declared Ḍaʿīf by Al-Albānī in Ṣaḥīḥ Al-Adab Al-Mufrad, 546.
- (131) Muslim 3/1362.
- (132) Muslim 4/2300.
- (133) Al-Bukhārī with Al-Fath 6/336 and Muslim 1/120.
- (134) Muslim 1/119, 120.
- (135) Abū Dawūd 4/329. Declared Hasan by Al-Albānī in Ṣaḥīḥ Abū Dawūd 3/962.
- (136) At-Tirmizī 5/560 and see: Ṣaḥīḥ At-Tirmizī 3/180.
- (137) Al-Bukhārī 7/158.
- (138) Muslim 4/1729.

- (139) Ibn Hibbān in his [aJ-Ṣaḥīḥ], 2427 ‘Mawārid’, Ibn As-Sunnī 351. Al-Albānī said that this Ḥadīth is Ḍa‘īf and it was declared Ḍa‘īf by ‘Abdul-Qādir Al-Arna’ūt in his checking of An-Nawawī’s Al-Aẓkār, pg. 106.
- (140) Abū Dawūd 2/86 and At-Tirmizī 2/257 and Al-Albānī declared it Ḍa‘īf in Ṣaḥīḥ Abū Dawūd, 1/283.
- (141) Abū Dawūd 1/206 and At-Tirmizī, see: Ṣaḥīḥ At-Tirmizī 1/77.
- (142) Muslim 1/291 and Al-Bukhārī 1/151.
- (143) Muslim 1/539.
- (144) Muslim 4/2052.
- (145) See Al-Aẓkār of An-Nawawī, pg. 349 and Ṣaḥīḥ Al-Aẓkār of An-Nawawī by Sa‘īm Al-Hilālī, 2/713.
- (146) Al-Bukhārī 4/119.
- (147) Al-Bukhārī with Al-Faṭḥ 10/118.
- (148) At-Tirmizī and Abū Dawūd and see: Ṣaḥīḥ At-Tirmizī 2/210 and Ṣaḥīḥ Al-Jāmi‘ 5/180.

- (149) At-Tirmizī, Ibn Mājah and Aḥmad and see: Ṣaḥīḥ Ibn Mājah 1/244 and Ṣaḥīḥ At-Tirmizī 1/286. Shaykh Aḥmad Shākir also declared it Ḍaʿīf.
- (150) Al-Bukhārī 7/10 and Muslim 4/1893.
- (151) Al-Bukhārī with Al-Faṭḥ 8/144.
- (152) At-Tirmizī and Ibn Mājah. Declared Ḍaʿīf by Al-Albānī, see: Ṣaḥīḥ At-Tirmizī 3/152 and Ṣaḥīḥ Ibn Mājah 2/317.
- (153) Abū Dawūd 3/190 and see: Ṣaḥīḥ Al-Jāmi‘ 5/432.
- (154) Muslim 2/632.
- (155) Muslim 2/634.
- (156) Muslim 2/663.
- (157) Ibn Mājah 1/480 and Aḥmad 2/368 and see: Ṣaḥīḥ Ibn Mājah 1/251.
- (158) Ibn Mājah and Abū Dawūd 3/211, see: Ṣaḥīḥ Ibn Mājah 1/251.
- (159) Al-Ḥākim and he declared it authentic, Aḏ-Ḍaḥabī agreed 1/359 and see: Al-Albānī’s [Aḥkām Al-Janā’iz], Pg. 125.

- (160a Reported as the action Abū Hurayrah, see
) Mālik in Al-Muwatta' 1/288, Ibn Abū Shaybah in Al-Muṣannaf 3/217, Al-Bayhaqī 4/9 and Shu'ayb Al-Arna'ūt declared its chain Ḍa'īf in his checking of Al-Baghawī's Sharḥ As-Sunnah, 5/357.
- (160b See: Al-Mughnī of Ibn Qudāmah 3/416 and
) Shaykh Ibn Bāz's [Ad-Durūs Al-Muhimmah], Pg. 15.
- (161) Al-Baghawī in [Sharḥ As-Sunnah] 5/357, 'Abdur-Razzāq, 6588 and Al-Bukhārī in mu'allaq form in the Book of funeral prayers [in his Ṣaḥīḥ], 2/113.
- (162a Al-Bukhārī 2/80 and Muslim 2/636.
)
- (162b An-Nawawī's [Al-Aẓkār], Pg. 126.
)
- (163) Abū Dawūd 3/314 with an authentic chain and Aḥmad with the wording, 'In the name of Allāh and upon the path of the Messenger of Allāh' and its chain is authentic.
- (164) Abū Dawūd 3/315 and Al-Ḥākim, he also declared it authentic and Az-Zāhabī agreed 1/370.

- (165) Muslim 2/671 and Ibn Mājah, 1/494 and this is his wording. Muslim related the part within the brackets, 2/671.
- (166) Abū Dawūd 4/326 and Ibn Mājah 2/1228 and see : Ṣaḥīḥ Ibn Mājah 2/305.
- (167) Muslim 2/616 and Al-Bukhārī 4/76.
- (168) Al-Muwatta' 2/992. Al-Albānī declared it's chain to be authentic.
- (169) Abū Dawūd 1/303 and declared Ḍa'īf by Al-Albānī in Ṣaḥīḥ Abū Dawūd, 1/216.
- (170) Al-Bukhārī 1/224 and Muslim 2/613.
- (171) Abū Dawūd 1/305 and declared Hasan by Al-Albānī in Ṣaḥīḥ Abū Dawūd 1/218.
- (172) Al-Bukhārī with Al-Faṭḥ 2/518.
- (173) Al-Bukhārī 1/205 and Muslim 1/83.
- (174) Al-Bukhārī 1/224 and Muslim 2/614.
- (175) At-Tirmizī 5/504 and Ad-Dārimī 1/336 with this wording, see: Ṣaḥīḥ At-Tirmizī 3/157.
- (176) Abū Dawūd 2/306 and others. See: Ṣaḥīḥ Al-Jāmi' 4/209.

- (177) Ibn Mājah 1/557. Declared Hasan by Al-Albānī in the checking of Al-Aẓkār, see Sharḥ Al-Aẓkār 4/342
- (178) Abū Dawūd 3/347 and At-Tirmizī 4/288 and see: Ṣaḥīḥ At-Tirmizī 2/167.
- (179) At-Tirmizī 5/506 and see: Ṣaḥīḥ At-Tirmizī 3/158.
- (180) Abū Dawūd, At-Tirmizī and Ibn Mājah, see: Ṣaḥīḥ At-Tirmizī 3/159.
- (181) Al-Bukhārī 6/214 and At-Tirmizī with this wording 5/507.
- (182) Muslim 3/1615.
- (183) Muslim 3/126.
- (184) Abū Dawūd 3/367, Ibn Mājah 1/556, An-Nasaʿī in ‘Amal Al-Yawm wa Al-Laylah, 296-298. Al-Albānī declared it Ḍaʿīf in Ṣaḥīḥ Abū Dawūd 2/730.
- (185) Muslim 2/1054.
- (186) Al-Bukhārī with Al-Fath 4/103 and Muslim 2/806.
- (187) Muslim 2/1000
- (188) Al-Bukhārī 7/125.

- (189) At-Tirmizī 5/82, Aḥmad 4/400 and Abū Dawūd 4/308. see: Ṣaḥīḥ At-Tirmizī 2/354.
- (190) Abū Dawūd, At-Tirmizī and Ibn Mājah, see: Ṣaḥīḥ At-Tirmizī 1/316.
- (191) Abū Dawūd 2/248 and Ibn Mājah 1/617 and see: Ṣaḥīḥ Ibn Mājah 1/324.
- (192) Al-Bukhārī 6/141 and Muslim 2/1028.
- (193) Al-Bukhārī 7/99 and Muslim 4/2015
- (194) At-Tirmizī 5/493, 494 and see: Ṣaḥīḥ At-Tirmizī 3/153.
- (195) At-Tirmizī with this wording and related by others, see: Ṣaḥīḥ At-Tirmizī 3/153 and Ṣaḥīḥ Ibn Mājah 2/321.
- (196) Abū Dawūd, At-Tirmizī, Ibn Mājah and An-Nasaʿī, see: Ṣaḥīḥ At-Tirmizī 3/153.
- (197) Aḥmad 5/82 and An-Nasaʿī in [‘Amal al-Yawm wa Al-Laylah], page 218, 421 of the checking of Dr Fārūk Ḥamadāh.
- (198) At-Tirmizī 2035, see: Ṣaḥīḥ Al-Jāmi‘ 6244 and Ṣaḥīḥ At-Tirmizī 2/200.
- (199) Muslim 1/555. In another narration it states the last part of Sūrah Al-Kahf, 1/556.

- (200) Abū Dawūd 4/333 and declared Hasan by Al-Albānī in Ṣaḥīḥ Abū Dawūd, 3/965.
- (201) Al-Bukhārī with Al-Faṭḥ 4/88.
- (202) An-Nasa'ī in [‘Amal al-Yawm wa Al-Laylah], page 300 and Ibn Mājah 2/809, see: Ṣaḥīḥ Ibn Mājah 2/55.
- (203) Aḥmad 4/403 and others and see: Ṣaḥīḥ Al-Jāmi‘ 3/233 and Al-Albānī’s Ṣaḥīḥ At-Targhīb wa At-Tarhīb 1/19.
- (204) Ibn As-Sunnī, pg. 138, 278 and see: [Al-Wābil As-Ṣayyib] by Ibn Al-Qayyim, pg. 304, checking of Bashār Muḥammad ‘UyNn.
- (205) Aḥmad 2/220 and Ibn As-Sunnī 292 and declared Ḍa‘īf by Al-Albānī in [Al-Aḥādīth aṣ-Ṣaḥīḥah], 3/54, 1065.
- (206) Abū Dawūd 3/34 and At-Tirmizī 5/501 and see: Ṣaḥīḥ At-Tirmizī 3/156.
- (207) Muslim 2/998.
- (208) Al-Ḥākim and he declared it authentic and Az-Zahabī agreed 2/100, and Ibn As-Sunnī 524. Al-Albānī declared it Hasan as in the checking of Al-Azkar 5/154. Ibn Bāz said: “It is related by An-Nasa'ī with a Hasan chain.” See Tuḥfah Al-Akhyār, pg. 37

- (209) At-Tirmizī 5/291 and Al-Hākim 1/538. Al-Albānī declared it Hasan in Ṣaḥīḥ Ibn Mājah 2/21 and Ṣaḥīḥ At-Tirmizī 2/152.
- (210) Abū Dawūd 4/296. Declared Ḍaʿīf by Al-Albānī in Ṣaḥīḥ Abū Dawūd, 3/941.
- (211) Aḥmad 2/403 and Ibn Mājah 2/943 and see: Ṣaḥīḥ Ibn Mājah 2/133.
- (212) Aḥmad 2/7 and At-Tirmizī 5/499 and see: Ṣaḥīḥ At-Tirmizī 2/155.
- (213) At-Tirmizī and see: Ṣaḥīḥ At-Tirmizī 3/155.
- (214) Al-Bukhārī with Al-Faṭḥ 6/135
- (215) Muslim 4/2086.
- (216) Muslim 4/2080.
- (217) Al-Bukhārī 7/163 and Muslim 2/980
- (218) Ibn As-Sunnī in ‘Amal Al-Yawm wa Al-Laylah and Al-Hākim, he also declared it Ḍaʿīf 1/499. Al-Albānī declared it Ḍaʿīf in Ṣaḥīḥ al-Jāmi‘ 4/201.
- (219) Muslim 1/288
- (220) Abū Dawūd 2/218 and Aḥmad 2/367. Declared Ḍaʿīf by Al-Albānī in Ṣaḥīḥ Abū Dawūd, 2/383.

- (221) At-Tirmizī 5/551 and others and see: Ṣaḥīḥ Al-Jāmi‘ 3/25 and Ṣaḥīḥ At-Tirmizī 3/177.
- (222) An-Nasa’ī and Al-Ḥākim, 2/421. Al-Albānī declared it Ḍa‘īf in Ṣaḥīḥ An-Nasa’ī, 1/274.
- (223) Abū Dawūd, 2041. Al-Albānī declared it Hasan in Ṣaḥīḥ Abū Dawūd, 1/383.
- (224) Muslim 1/74 and others
- (225) Al-Bukhārī in mu‘allaq form with Al-Faṭḥ 1/82.
- (226) Al-Bukhārī with Al-Faṭḥ 1/55 and Muslim 1/65.
- (227) Al-Bukhārī with Al-Faṭḥ 11/42 and Muslim 4/1705.
- (228) Al-Bukhārī with Al-Faṭḥ 6/350 and Muslim 4/2092.
- (229) Abū Dawūd 4/327 and Aḥmad 3/306. Al-Albānī declared it Ḍa‘īf in Ṣaḥīḥ Abū Dawūd, 3/961.
- (230) Al-Bukhārī with Al-Faṭḥ 11/171 and Muslim 4/2007 with a similar wording.
- (231) Muslim 4/2296.

- (232) Al-Bukhārī in Al-Adab Al-Mufrad, 761. Declared Ḍaʿīf by Al-Albānī in Ṣaḥīḥ Al-Adab Al-Mufrad, 585. The addition between the brackets is related by Al-Bayhaqī in Shulab Al-Gmān, 4/228 via another chain.
- (233) Al-Bukhārī with Al-Fath 3/408 and Muslim 2/841.
- (234) Al-Bukhārī with Al-Fath 3/476.
- (235) Abū Dawūd 2/179, Aḥmad 3/411 and Al-Baghawī in Sharḥ As-Sunnah 7/128. Declared Hasan by Al-Albānī in Ṣaḥīḥ Abū Dawūd 1/354.
- (236) Muslim 2/888.
- (237) At-Tirmizī and declared Hasan by Al-Albānī, see: Ṣaḥīḥ At-Tirmizī 3/184 and [Al-Aḥādīth aṣ-Ṣaḥīḥah] 4/6.
- (238) Muslim 2/891.
- (239) Al-Bukhārī with Al-Fath 3/583 & 584. Al-Bukhārī with Al-Fath 3/581 and Muslim.
- (240) Al-Bukhārī with Al-Fath 1/210, 390 & 414 and Muslim 4/1857.

- (241) Al-Bukhārī with Al-Fath 8/441 and see: Ṣaḥīḥ At-Tirmizī 2/103 and 2/235 and Aḥmad 5/218.
- (242) Abū Dawūd, At-Tirmizī and Ibn Mājah, see: Ṣaḥīḥ Ibn Mājah 1/233 and Irwā Al-Ghālīl 2/226.
- (243) Muslim 4/1728.
- (244) Aḥmad 4/447, Ibn Mājah and Mālik. Al-Albānī declared it Ḍaʿīf in Ṣaḥīḥ Al-Jāmi‘ 1/212 and see the checking of ‘Awn Al-Ma‘būd by Al-Arna’ūt 4/170.
- (245) Al-Bukhārī with Al-Fath 6/181 and Muslim 4/2208.
- (246) Muslim 3/1557 and Al-Bayhaqī 9/287, that which is in the brackets is related by Al-Bayhaqī 9/287 and others. The last sentence is in meaning form, from the narration of Muslim.
- (247) Aḥmad 3/419 with an authentic chain and Ibn as-Sunnī 637. Declared Ḍaʿīf by Al-Arna’ūt in his checking of [Sharḥ At-Taḥawīyyah] Pg. 133. Also see: [Majma‘ az-Zawā’id] 10/127.
- (248) Al-Bukhārī with Al-Fath 11/101.

- (249) Muslim 4/2076.
- (250) Abū Dawūd 2/85, At-Tirmizī 5/569, Al-Ḥākim and he authenticated it and Aẓ-Ẓahabī agreed 1/511. Al-Albānī declared it Ḍaʿīf, see Ṣaḥīḥ At-Tirmizī 3/182 and Al-Arnaʿūt's checking of [Jāmiʿ al-Uṣūl li Aḥādīth Ar-Rasūl] 4/389-390.
- (251) At-Tirmizī, An-Nasaʿī 1/279 and Al-Ḥākim. See: Ṣaḥīḥ At-Tirmizī 3/183 and Al-Arnaʿūt's checking of [Jāmiʿ al-Uṣūl li Aḥādīth Ar-Rasūl] 4/144.
- (252) Muslim 1/350.
- (253) Muslim 4/2075.
- (254) Al-Bukhārī 7/168 and Muslim 4/2071.
- (255) Al-Bukhārī 7/67 and Muslim 4/2071 with his wording.
- (256) Al-Bukhārī 7/168 and Muslim 4/2072.
- (257) Muslim 4/2072.
- (258) Muslim 4/2073.
- (259) At-Tirmizī 5/511 and Al-Ḥākim 1/501, he also authenticated it and Aẓ-Ẓahabī agreed, see: Ṣaḥīḥ Al-Jāmiʿ 5/531 and Ṣaḥīḥ At-Tirmizī 3/160.

- (260) Al-Bukhārī with Al-Fath 11/213 and Muslim 4/2076.
- (261) Muslim 3/1685..
- (262) Muslim 4/2072.
- (263) Muslim 4/2073.
- (264) At-Tirmizī 5/462, Ibn Mājah 2/1249 and Al-Ḥākim 1/503, he also authenticated it and Aḏ-Ḍahabī agreed, see: Ṣaḥīḥ Al-Jāmi‘ 1/362.
- (265) Aḥmad 513 the arrangement of Aḥmad Shākir, with an authentic chain. See: [Majma‘ az-Zawā'id] 1/297. In Bulūgh Al-Marām, Ibn Ḥajar ascribed the narration of Abū Sa‘īd to An-Nasa‘ī and he said: Declared ḍhā‘if by Ibn Ḥibbān and Al-Ḥākim.
- (266) Abū Dawūd with this wording 2/81 and At-Tirmizī 5/521, see: Ṣaḥīḥ Al-Jāmi‘ 4/271 4865.
- (267) Al-Bukhārī with Al-Fath 10/88 and Muslim 3/1595.

Index

- ‘Arafah146
- Ablution
- completing26
 - starting26
- Abuse
- after abusing
 - someone.141, 142 - when fasting and
 - someone abuses
 - you121
- Adhān31
- Anger124
- Anxiety91
- Ascending136
- Authority, when
- confronting those in
 - authority94
- Burial
- after placing the
 - deceased in the
 - grave113 - placing the
 - deceased in the
 - grave112 - visiting graves...113
- Buying, an animal 123
- Calamity 101, 106
- Call to Prayer..... 31
- Children, placing
- under Allāh’s
 - protection 102
- Clothes
- new 24
 - undressing..... 25
 - wearing 23
- Condolence 111
- Dajjāl, protection
- from 127
- Death
- after the burial.. 113
 - approaching 104,
 - 106
 - burying the
 - deceased 112 - closing the eyes 107
 - funeral prayer .. 108,
 - 110
 - offering
 - condolences... 111
- Debt
- supplication made
 - for debtor..... 128

when settling.....	98	when fasting around	
Descending	136	those eating... 121	
Difficulty	100	when insulted or	
Disaster	101, 106	abused	121
Distress.....	93	Fear	149
Doubt.....	95, 97	Forgiveness	
Dreams	88	returning a	
Drink		supplication of	
offering a drink .	120	.....	126
See Eating.....	120	to always seek	
Eating		forgiveness	151
after.....	119	Fright	149
before	118	Funeral Prayer.....	108,
supplication for the		110	
host	120	Gathering	
Enemy		at the end of.....	126
confronting the		remembrance during	
enemy	94	.....	125
supplication against		Glorification,	
.....	97	excellence of.....	152
Evening	63	Graves, visiting....	113
Evil eye.....	149	Greeting	
Fasting		excellence of.....	140
breaking	117	kāfirs.....	140
breaking at		Hardship.....	100
someone's home		Harvest, seeing the	
.....	120	early or premature	

crop	121	.....	125
Home		Mishap	101
entering	28	Moon, sighting the	
leaving	27	crescent	116
Insult		Morning	63
after insulting		Muzdalifah	146
someone.141, 142		Newlywed	
when fasting and		groom's	
someone insults		supplication on	
you	121	the wedding night	
Invitation,		.....	123
supplication for the		supplication for	123
host	120	News	
Istikhārah	61	what to do upon	
Market	134	receiving pleasant	
Marriage		news	148
on the wedding		what to say when	
night	123	receiving pleasing	
supplication for the		or displeasing	
newlywed	123	news	138
Masjid		Omens	130
entering	30	Pain	148
leaving	30	Praising	142
on the way to	28	Prayer	
Meeting		after bowing	41
at the end of	126	after salām	56
remembrance during		before salām	49

beginning (after takbīr)	33	in gatherings.....	125
between		Repentance	
prostrations.....	45	during gatherings	
bowing	40	.....	125
prostration.....	43	to repent	
tashahhud		continually	151
prayers upon the		upon committing a	
Prophet	47	sin.....	100
supplication for	46	Şafā and Marwah .	144
whisperings of		Sacrificing.....	149
Khanzab	99	Salām, excellence of	
Prophet, sending		.....	140
prayers upon.....	139	Scared	149
Purchasing, an animal		Seeking guidance...	61
.....	123	Sexual Intercourse	124
Qur'ān, prostration		Shaytāns, protection	
due to recitation of		from	150
specific verses	45	Shirk, fear of.....	129
Rain		Sickness	
after.....	116	approaching death	
asking for clear		.....	104, 106
skies	116	excellence of	
during	115	visiting the sick	
supplication for .	115	.....	104
Remembrance		feeling pain.....	148
excellence of	152	visiting the sick	103
		Slaughtering	149

Sleep	
before	78
dreams	88
turning during	86
unrest, fear, etc. ..	87
Sneezing	
supplication on..	122
when a kāfir sneezes	
.....	123
Sorrow	91
Stoning, at the	
Jamarāt	147
Ṭawāf	
at the black stone	
.....	143
between the	
Yemeni corner	
and the black	
stone	143
Talbiyah	143
Thanking	127
Thunder	114
Toilet	
entering	25
leaving.....	25
Travel	
as dawn approaches	
.....	137
boarding transport	
.....	131
entering a town,	
etc.....	133
on returning	137
resident's	
supplication for	
the traveller...	135
supplication for	132
traveller's	
supplication for	
the resident....	135
Trials and	
Tribulation, seeing	
someone in.....	125
Waking up.....	22
Whisperings, of the	
devil.....	100
Wind storm.....	113
Witr	
after salām	91
supplication for ..	88

حِصْنُ الْمُسْلِمِ

مِنْ أَذْكَارِ الْكِتَابِ وَ السُّنَّةِ

تأليف الفقير إلى الله تعالى

سعيد بن علي بن وهف القحطاني

باللغة الإنجليزية

ترجمة / إسماعيل إبراهيم
الجامعة الإسلامية بالمدينة النبوية

مراجعة / إسماعيل محمد اللخمي
المترجم برئاسة إدارة البحوث العلمية والإفتاء
وهيئة كبار العلماء

توزيع:

مؤسسة الجريسي للتوزيع والاعلان

ص.ب : ١٤٠٥ الرياض ١١٤٣١

٤٠٢٢٥٦٤ - فاكس ٤٠٢٣٠٧٦